

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVIII, No. 10

July, 1928

"Credo Quia Impossible"

Atheistic Aggressiveness

Symposium on Mixed Marriages

Summary of St. John's Mystical System

Clerical Companionship

Salus Infirmorum

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;

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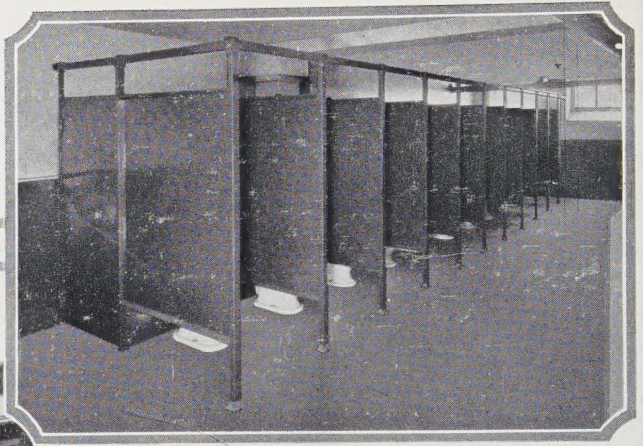
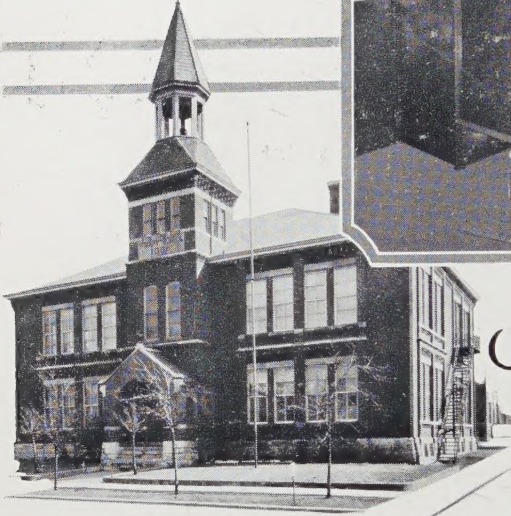
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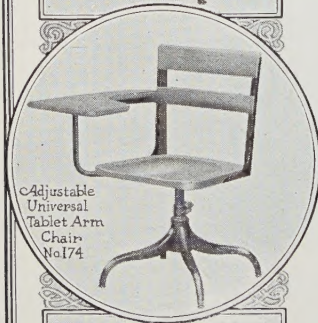
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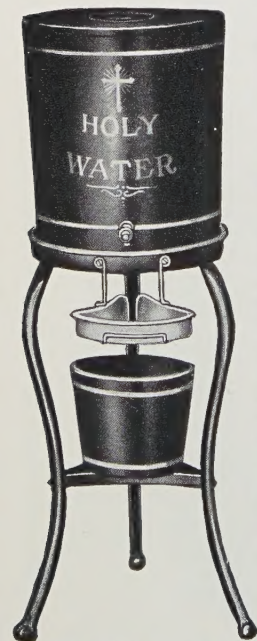
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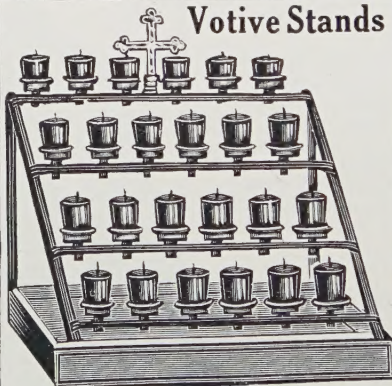
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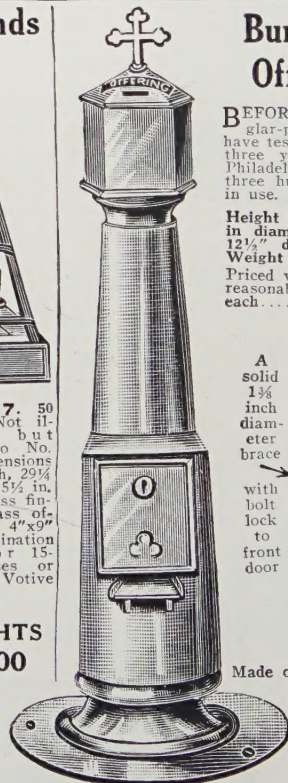
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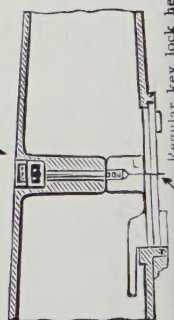
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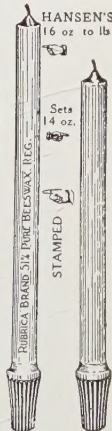
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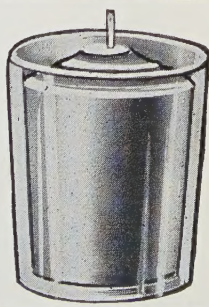
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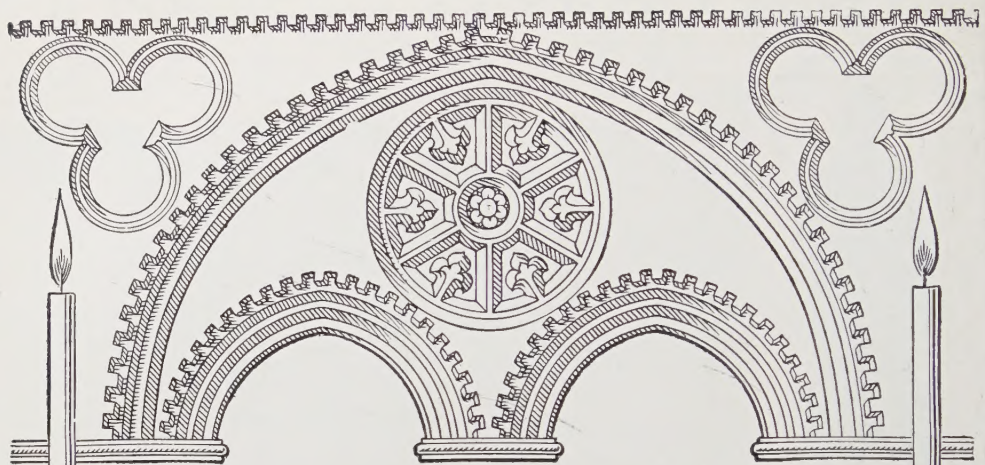
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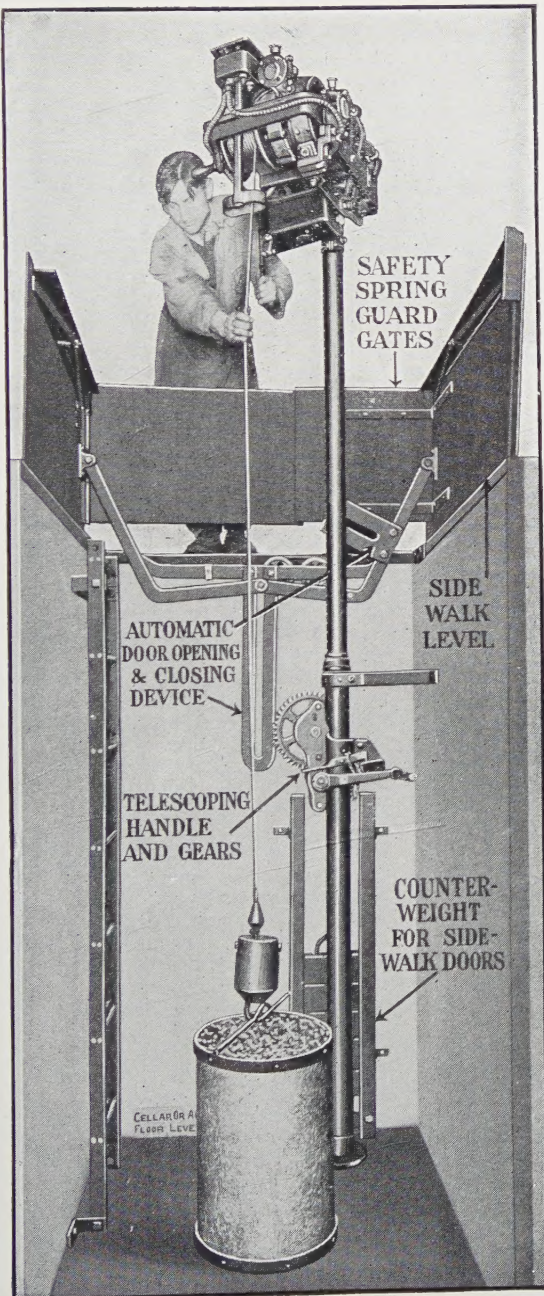
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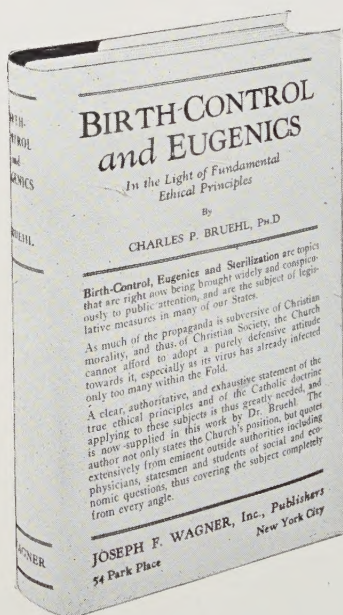
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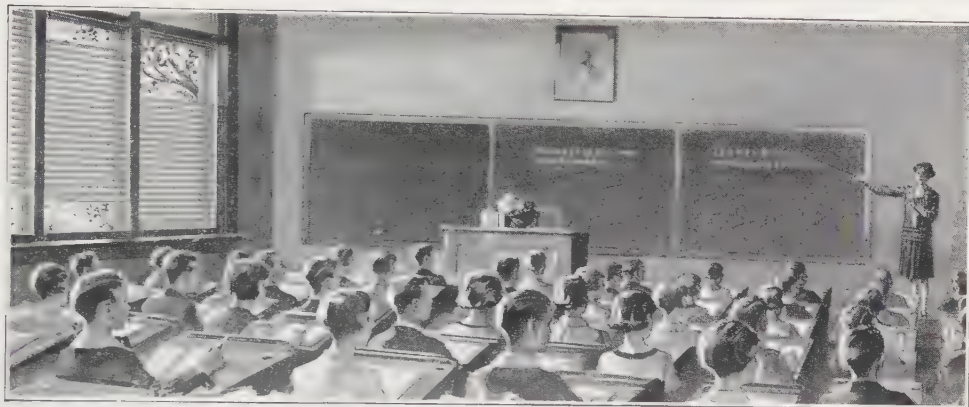
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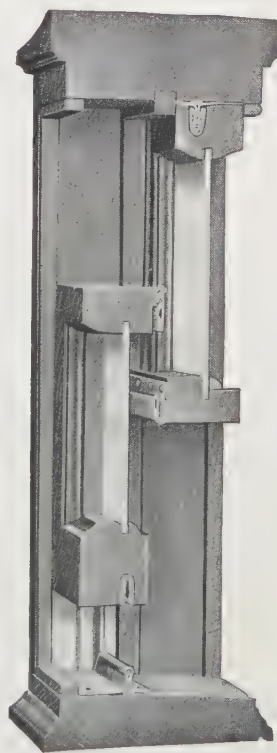
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Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.
VOL. XXVIII, No. 10 JULY, 1928

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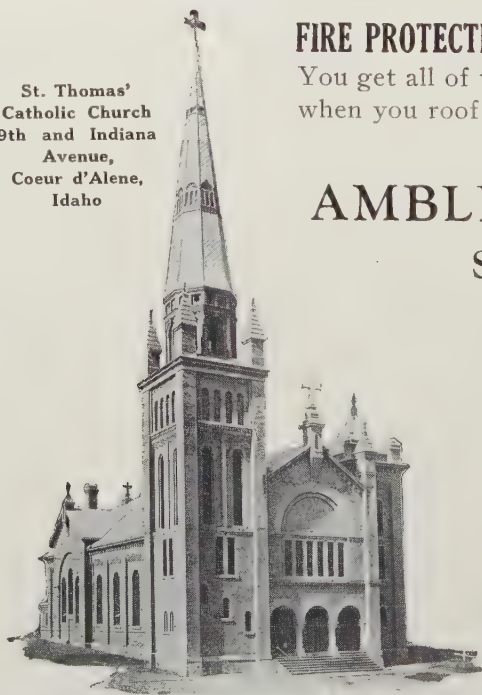
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Atheistic Aggressiveness

As a man advances in age, he naturally becomes less militant. If in his maturer years he acquires new opinions, he is willing to keep them to himself, and is rarely plagued with the itch to disseminate them and thrust them on others. He feels very much inclined to let others make their own discoveries. Iconoclasm no longer appeals to him. This is particularly true when the new ideas undermine cherished convictions and bring disillusionment. He does not wish to rob others of their inspiring ideals, or blast the hopes from which they derive solace and sustaining strength. From such a deed he shrinks as he would from the dastardly act of knocking the crutches from under a helpless cripple. Destructive cynicism is not to his taste.¹

¹G. J. Romanes had the terrible misfortune of losing the joyful faith of his childhood. Fully realizing what the loss meant, he recoiled for a long time from becoming a propagandist of infidelity. Finally, he published his book entitled "A Candid Examination of Theism" (Chicago). In it he writes: "And now, in conclusion, I feel it is desirable to state that any antecedent bias with regard to Theism which I individually possess, is unquestionably on the side of traditional beliefs. It is therefore with the utmost sorrow that I find myself compelled to accept the conclusions here worked out; and nothing would have induced me to publish them, save the strength of my conviction that it is the duty of every member of society to give his fellows the benefit of his labors for whatever they may be worth. . . . So far as the ruination of individual happiness is concerned, no one can have a more lively perception of the possibly disastrous tendency of my work. So far as I am individually concerned, the result of this analysis has been to show that, whether I regard the problem of Theism on the lower plane of strictly relative probability or on the higher plane of purely formal considerations, it equally becomes my obvious duty to stifle all belief of the kind which I conceive to be the noblest, and to discipline my intellect with regard to this matter into an attitude of the purest scepticism. And forasmuch as I am far from being able to agree with those who affirm that the twilight doctrine of the new faith is a desirable substitute for the waning splendor of the old, I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness; and, although from henceforth the precept to work while it is day will doubtless but gain an intensified force from the terribly intensified meaning of the words that the night cometh when no man can work, yet when at times I think, as think I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and

The zealous propagandist is usually an individual of immature age, who is prone to overrate the importance of what he looks upon as a new discovery, and who bursts with the urge of making others see as he sees. Not yet having faced the tragic realities of life and unchastened by sad experiences, the young do not appreciate the value of doctrines that kindle hope in the human breast and compensate for life's cruel disappointments. The present is enough for them. Their eyes do not eagerly seek horizons aflame with the promise of new days when the sun of this earthly existence has set. Readily they discard the consoling beliefs which their elders treasure, and do not hesitate to destroy them in the hearts of their fellowmen. They do not know what they are throwing away and what they are destroying. The apostles of unbelief, therefore, mostly are young in years. Callow youth delights in iconoclasm. Cynicism goes with inexperience. That is the reason why the atheism of our days is aggressive and intolerant. It has fallen into the hands of the young, and the young enthusiastically take up this unholy apostleship. Of course, the ardent missionaries of our holy Faith also are largely recruited from the ranks of the young. Youth has fine qualities, and it is an infinite pity that the magnificent enthusiasm of youth should be diverted into the disreputable channels of atheistic propaganda. That, however, is the actual situation.

The centers of this atheistic propaganda are the institutions of higher learning in the country. These strategical points have been chosen with a fine perception of values; for from here the propaganda can reach out very easily to a larger environment, and gradually permeate all strata of society. Surely, if atheism gets into high-schools, colleges, and universities, it will radiate in every direction. The corrupting leaven could not have been put in a more favorable spot. But the promoters of unbelief are not satisfied with the advantages gained; it is their ambition to extend their pernicious activity to the lower schools and to plant the seed of atheism in the innocent minds of children. They see the wisdom of the policy of the Church, and adopt it for their nefarious purposes. "The Roman Catholic Church," says one of the leaders, "declares that, if it can have a child

the lonely mystery of existence as I now find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." This hesitancy of Romanes is a credit to him, and compares favorably with the rashness of our modern young atheists.

until it is eight years old, then it doesn't care what anyone else tells it. This is one of the wisest dictums ever set forth by any church—in fact, it is so good that we are going to adopt the idea too. But unfortunately, as yet we can't get hold of them any younger than the high school. Most children's minds are closed on the subject of religion by the time they get to the high school, but by working hard we hope to open up their skulls and let out Catholic superstition and Christian bunk, and insert logic and truth."

Organized and proselytizing atheism is something of a novelty, but according to reliable testimony it actually exists in our midst. Mr. Homer Croy has thoroughly gone into the situation, and has set forth the results of his inquiry in *The World's Work* (May, 1927). The following is a summary of his well-documented article: "In November, 1925, a charter was granted in New York State to the first organized body in the world, outside of Russia, to spread the doctrine of atheism. Its official name is the American Association for the Advancement of Atheism, Inc., but it is generally referred to as the 4 A's. These are some of the things it has done in 18 months: Established atheist chapters in 20 colleges and preparatory schools in the United States; put them into three high schools; founded a junior atheist movement. It is now teaching atheism in one ship in the United States Navy and in the Canal Zone and Alaska; it has affiliated with it members of faculties in colleges; and it has a suit before the appellate court in Washington to do away with the chaplains in the United States Army and Navy and in the Senate and Congress."²

² The chapters glory in fantastic names. One calls itself "The Damned Souls"; another "The Devil's Angels"; a third "The Legion of the Damned," and a fourth "The Circle of the Godless." A little personal and biographical detail will be interesting and instructive. We quote from the second article of Mr. Homer Croy, also published in the *The World's Work* under the title, "Atheism Rampant in Our Schools. How Propaganda Works on the Youthful Mind" (June, 1927): "I was particularly interested in Salvatore Russo, president of the Damned Souls. He is an Italian of the second generation, and was an ardent Roman Catholic until he was fourteen years old. At that age he was reading Nietzsche, Kant, and other philosophers when he turned against religion. 'One day I was reading a passage from Nietzsche when I stopped and said to myself: He's right—religion is mush, and I have never had any use for it since,' he explained. He is now twenty years old, and is a sophomore at the University of Rochester, specializing in philosophy. His library is filled with philosophical books, and side by side with them were at least fifty of the five-cent blue books published by Haldeman-Julius. 'I see the priest I used to confess to,' said Russo, during the conversation, 'the church is only two blocks from our house. He stands and looks at me as I pass. We never speak.'" This may be a lesson to those who fondly imagine that Catholic youths can frequent non-Catholic institutions with impunity. We do not think that the Rev.

The poison is spreading, and the leaders of the movement are rather pleased with the results of their work. "We're doing fine," remarked one of them, as he handed a newspaper clipping to an interviewer. "Do you see that? They had a questionnaire at Dartmouth, and one question was: 'Do you believe in God?' Yes, said 763; no, said 188. Pretty good for a country just beginning to wake up, isn't it? Another question was: 'Do you believe in immortality?' Yes, said 380; No, said 584. The noes voted them clear off their feet in that. When they asked the students if they believed Jesus was divine, the noes had it two to one. Fine, isn't it?"³

John McGuire, S.J., is guilty of exaggeration when he says: "Despite the spirit, the customs, the imperative rulings of the Church, and the obligation of the natural law, there are at present about forty thousand Catholic young men and women in secular universities, and a million Catholic children in lower schools of the same brand. It were optimism run mad to expect that callow youths, after years in such surroundings, will come off sound in faith and morals. The main cause of apostasy and the reason why the Church is in weeds of mourning for thousands of dead souls, are not far to seek" ("Atheism in the Public Schools," in *The Forthnightly Review*, July 15, 1927).

³ Here are some other illuminating passages from the article in question: "Did you see about good old staid Princeton? A religious questionnaire was circulated there, and the students were asked if they believed in a personal God. Fifty-six per cent said No. Another choice bit was that 145 of the students said that they had lost faith in a personal God since they had entered the university. Sixteen said that they had been converted to belief in a personal God since they had entered. Colleges are a fruitful field for us," said Hopwood, Secretary of the Association. "You see, it's where they begin to think and that's where we get them. Of course, we have more students in the colleges than we can claim, for the reason that they don't dare to express themselves." "What percentage of college students do you think are atheists?" I asked him. "About one in three. The college publications are becoming more outspoken and radical," he pointed out. I asked Smith for the names of some atheists. "Many more than those who will allow their names to be used," he replied. "But among the prominent names are Clarence Darrow, Rupert Hughes, Sinclair Lewis, Haldeman-Julius, and Dr. George A. Dorsey, author of *Why We Behave like Human Beings*. Ex-Bishop Brown is a member of our board of directors. Gamaliel Bradford and Carl Van Doren are really atheists, although they dislike the word. Others are Clement Wood, the poet and author; Jim Tully; Mrs. Anna E. Blount, president of the Medical Women's National Association; John Sloan, the painter. H. L. Mencken is really an atheist, but he objects to labels. Dr. Irwin Erdman says: There is practically no evidence for the existence of God. I will go farther and say, there is no evidence in the laboratory sense of the word." Everett Dean Martin, Director of Cooper Union, New York City, who has the largest class of psychology in the world, teaches that religion is principally a defense mechanism. Professor John B. Watson, formerly of Johns Hopkins, teaches his students that God and immortality are mistakes of the older psychology. "The records show that there are 40 million persons in the United States," said Smith, President of the Association, "who are not members of churches, who do not go to church, who do not pray, and to whom God means nothing. There are perhaps 100,000 open and avowed atheists; we expect to use them as a nucleus. A splendid help to us in our work are the scientists of America. We sent out a questionnaire to the scientists of America recently—cost to us \$400—and we found that 75 per cent are agnostics and atheists. An agnostic is as strong a word as many of them will commit to paper, but personally they will tell you that they are atheists—in other words, they have gone beyond the period of doubt and have decided that, as far as evidence goes, there is no God and no future life. There is a continually growing unbelief among scientists—Burbank was a good example—

ATHEISM'S INTOLERANCE

The atheist of our days is of the militant type. He is bent on pressing his gloomy creed on others. His hand daringly reaches out to extinguish the stars in the sky and to plunge humanity into the darkness of unbelief. The faith of the millions is a challenge to him. The mention of the name of God in the schoolroom irks him. The presence of a Bible in a hotel room arouses his ire. The sight of a church is to him what the proverbial red flag is to the infuriated bull. He must refashion this world more to his own liking. These are some of the objects which he ardently pursues: all churches shall be taxed; Chaplains in Congress, legislatures, and in the army and navy shall be done away with; no religious festival or fast shall be recognized by the State; the Bible shall no longer be used to administer an oath; Sunday as a religious Sabbath shall no longer be enforced by law; Christian morality shall be abolished; "In God we trust" shall be taken off coins. They will not rest until the last vestige of religion is removed from public life. The name of God must be obliterated and fall into complete oblivion. This arrogance is titanic. It would be comical if it were not intensely tragical. Others before them have tried to storm the heavens and dislodge the Divinity. They have been dashed to the ground and suffered ignominious defeat. But that is not the point. We are here merely concerned with the sad fact that an active atheistic propaganda, displaying a rare impudence, exists in our very midst and worms its way into our schools.⁴

but many of them must work for foundations, funds, medical schools, and so on, and have their mouths plugged, but we know who they are and keep them advised as to what we are doing."

⁴*The Literary Digest* (January 14, 1928) gives a sample of atheistic activity under the caption "The Atheist's Intolerance": "The American Anti-Bible Society," it writes, "has undertaken a task which might well stagger a modern disbelieving Hercules—to stamp out confidence in the Bible—and, as part of its immediate program, to have the Gideon Bibles taken out of all hotels. 'For this purpose the society,' says Esther A. Coster in *The Brooklyn Daily Eagle*, 'plans to spend nearly \$100,000 this year. Propaganda literature is to be sent to every commercial traveler and to every hotel keeper in the country, and every member of the society is pledged to place in every Bible he sees a sheet containing pictures of Old Testament patriarchs, with a bit of alleged history. . . . In one of the circulars it is stated: The Bible sanctions every deed in the category of crime, including lying, cheating, thievery, wife-stealing, adultery, polygamy, prostitution, stoning old women as witches, killing prisoners of war, human sacrifice, and cannibalism.'" Of a piece with the foregoing is what Rupert Hughes, whom the atheists claim as one of their own, writes about the Bible: "I am tempted to say rudely that anybody who says he believes the Bible to be all true either lies or is ignorant of what he says. How can anybody believe contradictory statements—and there are three hundred downright mathe-

ANOTHER INSTANCE OF ATHEISTIC AGGRESSION

The Association for the Advancement of Atheism has a keen sense of the value of publicity. It is anxious to make the great agencies of publicity its allies, or at least to secure their neutrality. The power of the screen as an instrument of propaganda can escape no one. Hence, the atheists would like to see God and religion eliminated from the moving picture. Their spokesman, Mr. Smith, holds that no screen production should represent the belief in God as being objectively true. He is quoted as having said: "I do not feel that religion should have a place in either motion pictures or the legitimate stage. In fact, religious pictures have not proved popular among the theatre-going public."⁵ Now religion always has played, and still does play, a vital part in the lives of men. Art, therefore, the purpose of which is to mirror life, cannot possibly ignore it. The demand of the atheists must be set down as utterly illogical and unreasonable, besides being branded as a piece of impudence. It is to the credit of the heads of the motion picture industry that they have

matical contradictions in the Bible. . . . I did not quit going to church because I was lazy or frivolous or poetically inclined to worship God in the Great Outdoors near to Nature's Heart. I don't believe that nature has a heart. I quit going to church because I came to believe that what is preached in the churches is mainly untrue and unimportant, tiresome, hostile to genuine progress, and in general not worth while. . . . As for the God who is preached in the churches, I ceased to worship him because I could no longer believe in him or respect what is alleged of him. I cannot respect a deity who would want or even can endure the hideous monotony and mechanism of most of the worship paid him by hired men, hired prayermakers and their supporters'" ("Why I Quit Going to Church," New York City).

⁵ On behalf of the Association, Mr. Smith sent the following telegram to Mr. Cecil B. DeMille: "Press reports you are producing a religious motion picture entitled *The Atheist*, scenario written by Jeanie McPherson, wherein a young girl, rejecting religion, sinks to lowest depths of immorality before recovering her faith. This announcement following your two recent pictures, *Ten Commandments* and *King of Kings*, creates for us a crisis. Your proposed film would cause incalculable harm to our movement as it would inevitably lead multitudes, especially the young, to associate irreligion with immorality. The American Association for the Advancement of Atheism, Inc., protests production of this anti-Atheistic picture, and on behalf of our members in every state of the Union and millions of unorganized Atheists condemns the prostitution of art by the perversion of truth in the interest of churches and perhaps at their instigation. We shall gladly present statistics disproving the clerical morality lie that one cannot be good without God. The clergy-inspired blackening of character of Atheists must stop. Some of our members in movie industry would willingly confer with you at their own expense in order to assure elimination in your forthcoming production of whatever may be unfair to Atheists. Should you proceed to foster prejudice against us, we shall everywhere protest showing of *The Atheist*. Religious propaganda is out of place in the movies." It appears that in this case their zeal had misled the fosterers of unbelief. No such picture as had elicited the protest was contemplated. The picture in question really dealt with religious propaganda in our schools. The answer of Mr. DeMille, which can be read below, makes this clear.

flatly refused to accede to the ridiculous demands of the atheists, and that they insist on giving to religion the place which belongs to it.⁶ However, the incident proves that this band of unbelievers will stop at nothing. Manifestly, they possess an irrepressible zeal, though it is dedicated to an ignoble cause.

THE TRAGEDY OF AN ATHEISTIC YOUTH

It is not our purpose to refute atheism or to marshal the overwhelming evidence in favor of the existence of God, but we cannot help giving a thought to the pathetic condition of young people that have been robbed of their faith and consequently of all hope. With what wistful sadness must these young people look upon the world, which to them has become a meaningless spectacle! How utterly futile must all human life seem to them! Some of them have given expression to their terrible disenchantment. In *The Vagabond*, a

⁶ In his answer Mr. DeMille said: "The subject of my next picture will be high schools and the inadvisability of propaganda of any sort being circulated through the schools. It is not an attack upon any creed or religion or sect, and in fact it is in no sense a religious picture. Its main theme is a protest against violence of any sort perpetrated by any creed or sect to force belief in its own doctrines. . . . Your telegraphic suggestion that I eliminate the thought of God from my future pictures I must discard, inasmuch as up to the present time this is a free country and I feel that I have as much right to use my medium of expression to give the world my thought as you have the right to use your medium of expression to give the world your thought." This answer did not satisfy Mr. Smith, and he referred the matter to Mr. Will H. Hays, the supreme arbiter in questions of this nature. Mr. Hays' reply reads as follows: "The motion picture, of course, never can be used for propaganda. Building upon their faith in a Creator and in a God of Justice and Mercy, men have established certain codes of conduct, pursuance of which tends to develop the happiness, peace and comfort of their fellow men. These codes, these thoughts, are inseparable from religion; and rather than see the motion picture, by the elimination of God from it (which would be utterly unnatural), used to discourage the religion from which these ideals of right living and of right thinking spring, I would prefer to see the motion picture utterly destroyed. And I can think of few more calamitous happenings than to take from the world the motion picture which has clothed the empty existence of far-off hamlets with joy and lifted listless folk till they walk the peaks of romance and adventure like their own Main Street. The motion picture, I may add, is concerned with drama, and drama is concerned with whatever man does. Potentially, everything touching man—his thoughts, his ideals, ideas, aspirations, his ambitions—is motion picture material. To ask us to eliminate God and man's belief in God, therefore, is to ask us to eliminate one of the most profound urges in man—the spiritual. Such is unthinkable. In fact, to ask us to eliminate God from motion pictures is equivalent to asking that sunshine be barred from the playgrounds where emaciated, ill-kept children of the tenements find a moment's respite of happiness. It is equivalent to asking us to blot the stars from the heavens, because men may look at them and dare to ask themselves, as Napoleon did of his fellow-voyagers into Egypt: 'But who, gentlemen, made all those?' We could not do it if we wanted to. God is in every art, in every laudable ambition, in every worthy achievement. . . . The motion picture industry has not been without its faults. But it is today, and will ever be, the hope and desire of those of us who have at heart the best interests of the industry and of the great public whose servants we are, to make this

magazine published by the students of the University of Indiana, one of them declares: "I believe that life is entirely without meaning, except to the individual himself." In the October number of *Plain Talk*, Miss Mella Russell McCallum, who poses as an atheist, voices the disillusionment which unbelief has brought to her. "Faith is a wonderful thing," she says. "When one is sure, one can let the rest of the world go hang. But as things stand with me now, it is I who go hang. Not having any God on whom to cast my burdens, I must struggle with them alone, must myself be God. And I feel very inadequate at the task." Miss McCallum also frankly acknowledges that, besides achieving greater happiness for themselves here on earth than unbelievers, believers likewise do more for human betterment. She points to undernourished children and other forms of human misery, and then asks: "Are the atheists as a body doing anything about such matters? Are there any fresh-air camps backed by atheist organizations, or any great hospitals with plenty of free beds, or groups to give a hungry man a bowl of soup and put him to bed?"⁷

Atheism comes with empty hands. It holds no promise that might lift the soul out of the shadows. It spreads a pall over the entire universe, and falls as a blight on the soul of youth. To rob youth of everything that makes life worth living and enjoyable is certainly a crime of the darkest hue.⁸

CHARLES BRUEHL, D.D.

industry more and more the ally of good citizenship with respect for the ethics and the codes that man, out of his faith in a Creator and a goal to life, has bred and cherished." The phrasing may not always be the most felicitous, but the sentiments expressed in the above we can heartily applaud. There is no danger, then, at present that atheism will capture the moving picture.

⁷Commenting on the article by Miss McCallum, the Rev. J. Elliot Ross, C.S.P., writes in *Newman News* (February, 1928): "I admit, naturally, that there are many individual unbelievers who put other individual believers to shame by the nobility of their lives. But, as a body, Atheists are not doing the things to improve life that the believers are doing. And probably the nobility of individual Atheists is due in part to a certain absorption from a religious environment. For we do not have unbelievers in a completely unbelieving world. All religion cannot be excluded so as to get unbelief as it would be in itself. But in imagination we can suppose that all belief had disappeared. There would be no Sisters of Charity to nurse the sick, no Little Sisters of the Poor to look after the aged, no Salvation Army, no stimulating belief in anything greater than one's self, no restraining influence from belief in an avenging God. Would life be worth living, as Mallock asked? Miss McCallum has a frank answer: 'I am inclined to think it would be a hell of a world.' That is, apart from the element of everlastingness, we would have hell here, whether there is one hereafter or not. And we come to the somewhat paradoxical conclusion that the way to avoid a temporal hell here, is to believe in an everlasting hell hereafter" ("Belief and Unbelief").

⁸It is true Mr. Hopwood claims that atheism has no depressing and soul-

blasting effect, and that in particular it has nothing to do with the recent epidemic of youthful suicides. "No," he says, "atheism in the colleges has not increased suicides in the slightest degree. Atheists believe there is only one life, and so we live to get all there is out of it, instead of being softsoaped along on the hope that there is another one off in the skies some place where everything will be perfect." We are sure that Mr. Hopwood has not analyzed the situation correctly. It is certain that atheism makes life worthless, unless it happens to be one of unalloyed pleasure. The atheist has no reason to cling to life when dark shadows fall across his path. There is a relation between unbelief and suicide. Dr. Anthony M. Benedik is much nearer the truth when he writes: "The logical conclusion of such doctrine has been forcibly brought home in the following instances since the New Year opened: In New York a sixteen-year-old schoolboy committed suicide, leaving a note which said it was his conviction that life is pointless and futile. A twenty-one-year-old Brooklyn student jumped to his death, desiring 'to pass out of the picture in his own peculiar way.' A sophomore at a western university dies by his own hand, saying that 'he had experienced all that life had to offer and therefore was better off dead.' Are we stretching a point in believing that they had developed their conclusions in their own ways, following the principles taught them, and ignoring the sage experience of past ages?" ("The New Freedom in the Schools," in *America*, May 19, 1928). Cfr. Dr. Adolph Dominic Frenay, O.P., "The Suicide Problem in the United States" (Boston).

“CREDO QUIA IMPOSSIBILE”

By THE RT. REV. MSGR. H. T. HENRY, LL.D.

“. . . the terrible voice of Tertullian, saying: ‘And why then was I cast out . . . mine was the *Credo Quia Impossibile*.’”—Chesterton, “The Everlasting Man,” p. 285.

I

Chesterton’s latest volume furnishes a text for the present paper—a text that might also be used for a Conference in a clerical retreat. Three points are suggested: (a) the character of Tertullian’s eloquence, (b) the reason for his excommunication, (c) the meaning of his eloquent declaration concerning the motives of his faith.

Tertullian’s was a “terrible voice” to his opponents. His eloquence combined the logical progression of a trained legal pleader with all the prompt illustration of a widely read scholar and the profound speculation of a philosophic mind. It is no wonder that St. Jerome marveled both at his learning and at his pungency in argument, declaring that his *Apologeticus* and his writings against the pagans furnished arguments for all time to Christian apologists. Meanwhile, his eloquence was radicated in an impulsive and irritable temperament, and was marked with irony and, after his defection from the Church, by a scornful treatment of things he once had loved. His paradoxes were doubtless quite intelligible to his opponents, but, when divorced from their context both in his writings and in the circumstances of his times, the paradoxes have often been misunderstood by modern men of note, and have thus yielded specious but unjust arguments against the Christian Faith. In the process of this divorce from the written context, the wording of the paradoxes has been generally altered for the worse, and the altered statements have been fathered on Tertullian, on St. Augustine, and on the medieval Schoolmen. One illustration of this process of alteration is found in the famous *Credo quia impossibile*.

Chesterton makes this particular paradox or oxymoron a basis for Tertullian’s cry: “And why then was I cast out?” Why should such an exceptionally fervent convert to Christianity be excommunicated in later years? No one doubts the fervor of that faith, but one meanwhile recalls the thought of Cardinal Newman that a prime source of heresy is found in the impatience of a heresiarch. Like a

spoiled child, "he *wants* what he wants, and he wants it *now*" (as a father recently said—and with apparent gleefulness—of his own little boy). Tertullian had confessed humbly to a most irritable disposition: "Ita miserrimus ego, semper æger caloribus impatientiæ" (*De Patientia*, cap. I). A parallel—and a contrast withal—could be drawn between him and Savonarola. Both of these were notably mortified men, holy of life, idealistic of purpose, but of a zeal not sufficiently marked by prudence. Obedience is better than sacrifice. If their impatience had not led them away from the path of obedience, excommunication would not have been their portion, in all probability. While the similarities are thus remarkable, no less remarkable is the contrast between their ultimate fates. Savonarola remained always true to the Catholic Faith, never was heretical. Tertullian became leader of the Puritans of his day—the Montanists—and founder of the sect of Tertullianists. Savonarola was no forerunner of Luther, but notably his polar opposite in respect of morality and of Catholic belief, and was revered by St. Philip Neri. Sad as was the physical close of his life, it appears less sad than the cloud of obscurity that hides the death of Tertullian who, like Masaccio in Lowell's poem,

Then shrank into the dark again,
And died we know not how or when.

If there is a moral to be emphasized from all this, it might well be the moral humbly and prayerfully confessed by Thomas à Kempis in his *Imitation*: "Patience, I perceive, O Lord, is very necessary for me!" Zealous in season and out of season the preacher must undoubtedly be, but patient withal, even as Almighty God is so—almost unbelievably—patient with us. And, as we meditate upon the career of the great African Father, Cardinal Newman's verse will inculcate its lesson of Christian humility:

The grey-haired saint may fail at last,
The surest guide a wanderer prove:
Death only binds us fast
To the great shore of love.

II

While the third point of the suggested Conference is not of more practical, it may be of more pressing interest to priests in view of the

fact that the *Credo quia impossibile* is—so far as my own experience goes—rarely to be met with in English Catholic literature, and obviously gains very wide currency in a splendid apologetic such as Chesterton contrives. The priest may accordingly be called upon to explain the noble profession of faith—the *Credo quia impossibile*—in spite of which Tertullian was “cast out” of the Church.

As it stands baldly in divorce from its context, *Credo quia impossibile* sounds foolish. Huxley marvels that the New Testament should be “as free as it is from obviously objectional matter,” when he thinks of men like Papias “and of such calm and dispassionate judges as Tertullian, with his *Credo quia impossibile*.” We can retort, of course, that Huxley makes Tertullian “calm and dispassionate” in order to magnify the cold obstinacy and bigotry of the African Father in his impossible faith, whereas Tertullian confessed himself “always sick with the heats of impatience” (*semper æger caloribus impatientiæ*). Similarly, Lowes Dickinson, in his “Religion, a Criticism and a Forecast,” complains that “once we begin to say, ‘I believe, though truth testify against me,’ once we echo Tertullian’s *Credo quia impossibile* . . . from that moment our attitude . . . becomes one of the most disastrous and the most immoral which it is possible to assume.” Saintsbury refers us to an estimate of Pascal which deems that philosopher “an almost ferocious ascetic and paradoxer affecting the *Credo quia impossibile* in intellectual matters and *Odi quia amabile* in matters moral and sensuous.”

Douglas Hyde, the famous Protestant authority on Gaelic, repeats the *Credo quia impossibile*, but awards it to St. Augustine, in his Preface to “The Religious Songs of Connacht.” He says: “The Irish Gael is pious by nature. . . . His mind on the subject may be summed up in these two sayings, that of the early Church, ‘Let ancient things prevail,’ and that of St. Augustine, ‘*Credo quia impossibile*.’” The “English Literature” (Ginn & Co., 1901) awards it to the medieval Schoolmen: “The great schoolmen’s *credo*, ‘I believe because it is impossible’, is a better expression of Elizabethan literature than of medieval theology.”

Tertullian stands in an equally unfavorable light through another dictum attributed to him. It is now: *Credo quia ineptum*. Matthew Arnold, in his “Literature and Dogma,” holds as “the real

objection both to the Catholic and to the Protestant doctrine as a basis for conduct;—not that it is a degrading superstition, but that it is *not sure*; that it assumes what cannot be verified." He goes on specifically to attack the emotional Ritualists, and says: "With their mental condition and habits, given a story to which their religious emotions can attach themselves, and the famous *Credo quia ineptum* will hold good with them still." He does not mention Tertullian, but the passage in Tertullian's *De Carne Christi* contains both adjectives, *impossibile* and *ineptum*. The *ineptum* appears to have been ungenerously translated as *absurd*, and so we come upon still another variant: *Credo quia absurdum*. A certain orator in the French Assembly ascribed the *Credo quia absurdum* to St. Augustine, whereupon Bishop Dupanloup indignantly denied that the Saint ever said anything of the kind. In his "Primer of Philosophy," Dr. Paul Carus wrote: "The second class of supernatural truths, i.e., mystical statements concerning extramundane affairs, are partly vague and partly absurd, so that they can neither be explained nor understood: they have simply to be believed. And this is the opinion of the supernaturalists themselves, stated in the sentence: *Credo quia absurdum*."

I have said that the *Credo quia impossibile* seems to be rarely employed in English Catholic literature. The only other instance (besides that of Chesterton) that occurs to me is found in Wilfrid Ward's "Life and Times of Cardinal Wiseman" (II, 214), where the Traditionalists are spoken of: "Improbability in the ordinary sense was a ground of probability to the religious mind. *Credo quia impossibile*."

III

No pretence is made that the previous section of this paper has gathered up anything like a complete list of the Tertullian ascriptions dealing with the *ineptum* and the *impossibile* in our English literature. The list is meanwhile fairly illustrative of the misuses and misapprehensions of Tertullian's text, and may prove interesting to a priest who is appealed to—as I was some years ago—for a smoothing out of the difficulties presented by the words of Tertullian. What were his words?

In the fifth chapter of his *De Carne Christi*, Tertullian is arguing against Marcion, and having quoted St. Paul, Marcion's favorite Apostolic writer, to show that the foolishness of God is wiser than

men (I Cor., i. 25), he accordingly asks: "Why do you destroy the necessary dishonor of faith? Whatever is unworthy of God is my gain. I am safe, if I be not ashamed of my Lord. 'Whoso,' saith He 'shall be ashamed of Me, of him will I be ashamed.' Other reasons [than those of His humiliations] I find not for shame, which, by my contempt of shame, should prove me to be rightly shameless and happily foolish." He follows on immediately with the paradoxes which, torn from their context alike in his argument and in the circumstances of his opponent, have given some trouble to good folk, and, changed in the wording, have also given opportunity for unjust sneers to others. It will be proper at this point to give the Latin text and an English translation in column form:

Natus est Dei Filius; non pudet, quia pudendum est: et mortuus est Dei Filius; prorsus credibile est, quia ineptum est: et sepultus resurrexit; certum est, quia impossibile est.

The Son of God was born; I am not ashamed, because it is shameful: and the Son of God died: it is wholly credible, because it is unbecoming: and buried, He rose again; it is certain, because it is impossible.

The attentive reader will have noticed that Tertullian did not say *Credo* anywhere in this passage. Instead of Matthew Arnold's *Credo quia ineptum*, or the *Credo quia absurdum* of others, Tertullian wrote: *prorsus credibile est, quia ineptum est*. Instead of the *Credo quia impossibile*, he wrote: *certum est, quia impossibile est*. One might argue that the original text and its variations of *credibile* and *certum* into *credo* mean virtually the same thing. In a concrete and particular sense they do. But there are points of difference—perhaps somewhat subtle ones in appearance when looked at only glancingly—that suggest the impropriety of attacking an author for an expression which is not quoted with exactness.

If a believer in Christianity were simply to say: "I believe because it is impossible," he would be considered, properly enough, to be elevating into a principle of his faith the proposition that a thing needs only to be impossible in order to be believed. Obviously, Tertullian is not saying anything so foolish as that. The *Credo quia impossibile* has every appearance of being a generalization, and he is not generalizing at all. He is considering certain articles of

faith found in the New Testament. One is that the Son of God died. It seems unbecoming that God should die—so it is. And yet, "factus est obediens usque ad mortem, mortem autem crucis"! That He should do so is an illustration of the foolishness of God which is wiser than men: "prorsus credibile est, quia ineptum est." Another article of faith is that of the resurrection. It is impossible for a dead man to rise again. So it is; but nothing is impossible with God—and God, desiring (as St. Paul argued) to place our faith on the firmest basis, achieved for us the impossibility of the resurrection. If Christ rose not again, our faith is vain: "certum est, quia impossibile est."

Each of the phrases, *prorsus credibile est* and *certum est* is restricted to one definite statement. The question as to why Tertullian should have considered these two statements *prorsus credibile* and *certum* respectively, involves the large question of Marcion's peculiar theological beliefs and also his peculiar acceptances and rejections of various portions of the Sacred Text. At all events, it seems clear that Tertullian was constructing an *argumentum ad hominem* for Marcion.

IV

It is not wonderful that the *Certum est, quia impossibile est*, when torn from its context and further mutilated and generalized into *Credo quia impossibile*, should have seemed to writers a violently irrational statement of the reason for Christian faith. But it may also seem strange that writers who claim to have read Tertullian's *De Carne Christi*, should have drawn from their reading such views as they express.

Sir Thomas Browne, for instance, in his "Religio Medici" (Chap. IX), declares that he learned a helpful lesson from Tertullian: "Methinks there be not impossibilities enough in religion for an active faith: the deepest mysteries ours contains have not only been illustrated, but maintained, by syllogism and the rule of reason. I love to lose myself in a mystery; to pursue my reason to an *O altitudo!* 'Tis my solitary recreation to pose my apprehension with those involved enigmas and riddles of the Trinity—incarnation and resurrection. I can answer all the objections of Satan and my rebellious reason with that odd resolution I learned of Tertullian, *Certum est*

quia impossibile est." The good Sir Thomas misapprehended Tertullian, by generalizing a particular proposition. But the Traditionalists (condemned in 1855 by the Holy See) argued in similar fashion. Wilfrid Ward, in his "Life of Cardinal Wiseman" already quoted, says: "M. Gaume, accepting the situation that all traditional beliefs useful to the devotional life should be admitted, multiplied endlessly the marvellous legends submitted for the acceptance of the pious. . . . Consequently, a thoroughly 'loyal' Catholic was expected to believe without difficulty every wonder which the populace reported. Improbability in the ordinary sense was a ground of probability to the religious mind. *Credo quia impossibile.*"

Led on perhaps by the example of Sir Thomas Browne, Edgar Allen Poe wrestled with the text of Tertullian, but with a different result. In his "Berenice" we read: "I well remember, among others . . . Tertullian's *De Carne Christi*, in which the paradoxical sentence, *Mortuus est Dei filius; credibile est quia ineptum est: et sepultus resurrexit; certum est quia impossibile est*, occupied my undivided time for many weeks of laborious and fruitless investigation."

It would thus appear that Tertullian's rhetorical argumentation still remains puzzling even when its paradoxes are not torn from their context and wrongly generalized. And so it was that Mr. Joseph Wharton, a member of the Society of Friends, some years ago advanced the hopeful question whether the word *quia* in Tertullian's African Latinity might not have borne the significance of *quamquam*. He accordingly rendered the passage thus: "The Son of God was born: this is no cause for shame, though ordinary birth causes shame; and the Son of God died: this is perfectly credible, though it seems absurd; and having been buried, He rose again: this, though apparently impossible, is absolute fact."

Might not Tertullian have thus used the word *quia* in the sense of *though*? The question was submitted first to a Catholic priest, who replied that Mr. Wharton's rendering accurately represented the mind of Tertullian; then to a professor in a great university who was pointed out to him as an eminent Latinist and a good authority concerning Tertullian, who would not sanction the suggested connotation of *quia*; then to the present writer, who similarly disapproved the new connotation, and then to a Protestant clergyman learned in Biblical and Oriental literature, who also stood for *because*.

The professor disallowed the new rendering of *quia* for the reason that the text does not demand it, that Tertullian does not elsewhere use it, and that nowhere else in Latin literature has *quia* a concessive signification. An exact investigation of the use of *quia* in post-classical Latin had been made and no concessive *quia* found. Needless to say, this was clear and appropriate information; but the professor added a comment which was so peculiar as to merit quotation here: "But is the '*credo quia absurdum*' of Tertullian really so absurd? *Non credo*. A careful perusal of the '*De carne Christi*' and its companion essay '*De resurrectione*' will convince you that the passage under notice is nothing more nor less than a defiant asseveration of the truth of the Scriptures implying the implicit acceptance, without question, doubt, or misgivings, of the New Testament narrative. I once heard Talmage say that, if the Bible had said that Jonah swallowed the whale, he would have believed it, simply because it was in the Bible. This is exactly the attitude of the fanatical, uncompromising propagandist, Tertullian."

One must greatly disagree here with the professor of Latin. A careful reading such as he suggests will show that Tertullian is arguing, and not merely defiantly asseverating. He is arguing with Marcion, largely on the basis of Marcion's Scriptural views. I turn to the Hurter of my seminary studies, and find him quoting Thomasinus to the effect that the Incarnation is a kind of heaping up of impossibilities—the Eternal born in time, the Immortal dying, the Changeless suffering, the Dead rising again, a Mother remaining a Maiden; that it is quite easy to understand how infinite power should achieve most wonderful things, but it is hard to understand how it achieves these results by its weakness—reigning by its humility, enriching by its poverty, giving in abundance out of its emptiness, giving life by its death, subjugating death to the cross, conquering wisdom by foolishness. And yet the Incarnation involves and produces such amazing results. Hurter thereupon remarks: "*Quare more suo audacter scribit Tertullianus: 'Natus est Dei Filius: non pudet, quia pudendum est; et mortuus est Dei Filius: prorsus credibile est, quia ineptum est; et sepultus resurrexit, certum est, quia impossibile.'*"

SALUS INFIRMORUM

By GEORGE H. COBB

Lourdes lies at the gate of the Pyrenees like a jewel in a golden setting. The small town itself has little to commend it, as it consists chiefly of a whole line of shops that lead towards the Sanctuary, and a plentiful sprinkling of hotels in the new part that has sprung up in the neighborhood of the pilgrims' quest. It is useless for the critic to cavil at the plethora of shops and hotels so long as such profusion is tolerated at most seaside resorts. It is useless for him to try and prove that Lourdes is the happy hunting ground for the grasping cleric waiting to fleece the innocent pilgrim. Thousands of candles of every size are burned at the Shrine, but are procurable at any of the shops. Lourdes water is sent over the world; all that is required is to pay for the vessel and postage, nothing more. In my many visits to Lourdes, I have only once on each occasion seen the offertory plate passed around, when our pilgrimage insisted on making one collection for the use of the Sanctuary, placed at our disposal.

Cures are not infrequent, but the filling in by the home doctors of the medical certificates for the sick on our pilgrimages leaves much to be desired. Only recently a person suffering from lupus went to the hospital for a certificate to use as a sick pilgrim; the doctor refused point blank to do any such thing for one who was fool enough to go to Lourdes. Should the patient return better, a stony silence is often the only commentary of the home doctor. The great hospital (*asile*) is most conveniently placed in the Sanctuary grounds, close to the Grotto. The large, airy dormitories are spotlessly clean, the food being served by able-bodied pilgrims who take care of their own sick. The architecture, mosaics, and statues of the churches are hardly worth a passing glance, and a magnificent opportunity has thus been lost. One visits Rome for its art and history; neither will attract visitors to Lourdes. The latter is visited for its own dear sake, as that unique spot where the virtues flourish in such profusion, where Mary's children gather in a family circle to give voice to their living faith in Her First Child as He passes through their midst to scatter blessings.

Many have been the descriptions of Lourdes—from Zola to Benson, from Benson to Oxenham. Rather would I dwell on the messages that the Immaculate One wished to convey to the Catholic world through the poor little waif to whom she appeared. Easily may this, though of intimate concern to us, be lost sight of in dwelling on the Lourdes of today.

Our Lady of Lourdes is Our Lady of the Rosary. The beads are ever to be found on this statue. She taught Bernadette to say the Rosary as we, alas, seldom say it, so that those who afterwards saw the child merely make the sign of the cross never forgot the lesson. Our Lady wished the Rosary to be the antidote to the evils of the present day, as it was in the days of Dominic. Merely as a collection of vocal prayers for the use of all, this devotion is unrivalled. What, then, of the meditation on each mystery? They are so simple as to be within the reach of the ordinary laity, and are invaluable in bringing us in close contact with Jesus—in the poverty, humility, hidden life, and obedience of His Childhood, in the purple hours of His Passion that make so tragic an appeal for our love, and in the golden hours of His triumph. The world has lost Him today, and seeks recompense for that irreparable loss by mad pleasure in every guise. We “put on the Lord Jesus Christ” by means of the Rosary, clothe our minds with His thoughts, and fill our souls with His ideals, as an antidote to that worldliness that wears away the fine edge of the soul like frost on the stones of a building. The world says that poverty is accursed; I gaze on the Crib in that Joyful Mystery, and know that the world is a liar. The world says that suffering is doubly accursed; I fix the eye of my mind on the Cross, and know it is God’s gift to a fallen world, to uproot our heart from things earthly. The world says that we think too much of the other life, too little of this. How can it be otherwise when I look upwards at the Risen Christ, as He opens the Gates of Heaven for me? It is noteworthy that the Apparitions were followed by the magnificent Encyclical of Leo XIII on the Rosary, for the Church eagerly drank in Our Lady’s message.

“Penance! Penance! Penance!” is the cry of Our Lady that rings like a warning knell throughout the Apparitions. A cry as old as Christianity itself, falling from the lips of the Baptist: “Do penance for the kingdom of heaven is at hand.” It was uttered with a warn-

ing note by the Master Himself: "Unless you do penance, you shall all likewise perish." It rings through the ages as the battle-cry of Christ's warriors, opposed to the mad scream of "Pleasure! Pleasure! Pleasure!" yelled by worldings. Was there ever a time when Our Lady's warning was more needed than the present? The crazy dance that flies to the savage—nay, the cannibal—for inspiration, with dresses to match; the travesty of music that seeks to tear all sweet sounds to tatters; the ubiquitous cinemas with films that dope the public from thinking, when they do not inflame the mind with sensuous thoughts—these things sadden the heart of the thoughtful man, and make him wonder what position Christianity holds in the world of today. Penance! What penance do Catholics today? Little fasting, reduced abstinence, shortened services seem to indicate that our people are more than caught with the spirit that is all around them. We would do well to take to heart Our Lady's repeated lesson of penance, to preach it from the pulpit, to remind the faithful that they are meant to be the salt of the earth. "Jesus, Son of David, have pity on us."

"Tell people to come here on pilgrimage." A mother's wish is something sacred to the child. Were a mother to write to her son from afar—granted he had the time and the means to respond to her wish that he would visit her—he would hasten to her. Mary is Our Mother in the truest sense, and she has clearly expressed a wish that we should go to Lourdes on pilgrimage; it is surely only proper and filial for her children who are free and have the wherewithal, to accept lovingly her invitation. This explains why enormous crowds yearly surge to her shrine. A real pilgrimage is a deed of penance. There is a twelfth-century carving over the entrance of an old church in France, showing the Blessed in heaven. At the extreme right-hand corner are two men with homely faces and with a look of surprise on their honest features to find themselves in such distinguished company. One has the shell on his cape that denotes a pilgrim that has been to Compostella; the other has a wallet slung from his shoulder to betoken a pilgrim who has been to Rome. Here you have the belief of the age, that a pilgrim had a special claim to heaven. We can well believe it, when we recall the many trials and hardships such a one had to encounter as he tramped on his long journey to Rome or Compostella, begging his bread, resting where he could, subject

to the perils St. Paul has so eloquently described. The modern pilgrim has cast his lines in goodly places; still, the comparatively negligible discomforts are precious in preserving the penitential spirit. The possibilities of sickness in crossing the ocean, the care of the sick who form the most priceless part of the pilgrimage by opening the heart to charity, a night in the train with eight in a compartment, hurried meals that are strange to the palate en route—these form more or less a complete list of the hardships to be endured. Many find even this tiny cross too hard to bear, and prefer naturally to travel with a select party—with no sick, no night travel, and meals in the Dining Car. They are tourists, not pilgrims, and must present a sorry spectacle to her who fled into Egypt comfortless. Our Lady did not ask her children to come *de luxe*. Americans must needs come in groups without sick, and it is most interesting to note how these groups are yearly increasing, though Lourdes is off the beaten track of a European tour. The day may not be long distant when an American Pilgrimage, with its own liner travelling direct to Bordeaux, its own sick with doctors, nurses, etc., will be organized. I long to see that day which would bring untold blessings on the New World. On pilgrimage you gain such an intimate knowledge of Lourdes—behind the scenes, so to speak—which you will hardly gain in any other way. The union of many Catholics banded together on the same quest, helping each other in every conceivable manner, becoming acquainted with one another, joining together in the great processions, brings untold blessings and breaks down barriers. The pilgrims return, not as units, but as one big happy family carrying memories in their hearts that will fill their lives with fragrance. Mary, with outstretched hands, fondly invites her children to hasten to the spot so recently graced by her presence, to come on pilgrimage that they may reap all the spiritual benefits to be gained in that way alone. They only who accept their Mother's invitation know how richly she rewards them.

Nowhere is it recorded that Our Lady promised that miracles would take place at Lourdes. It seems indeed to me that this was never intended to be the main fascination of Mary's Shrine, nor is it. Miracles have drawn the attention of the baffled world on this Pyrenean town, miracles whereby God has attached His seal of authenticity to the spot touched by the feet of the Immaculate One. The

sick go to Lourdes in hopes of a cure, but they form a small percentage of a pilgrimage. Miracles are rarely of such a dramatic nature as to draw the eyes of the whole crowd upon the person cured. Only once, on my frequent visits, have I seen such a miracle, when, at the end of the Blessed Sacrament Procession, a young woman suddenly leaped from her bed and walked unaided across the Square to be examined by the doctors. Here is an example of the cure that usually takes place. Last year I saw a girl of 13, taking her part in the games, with a healthy appetite. She was one of the sick on our Diocesan Pilgrimage of 1926, suffering from acute consumption of the bowels which made eating a positive agony. I asked her to tell me exactly when she was cured. Her reply was: "On the day when our Bishop carried the Blessed Sacrament, I was there in the Rosary Square to receive the Blessing. I felt nothing happen, but, when I returned to the *asile*, I ate a big meal without any pain, and have not had a moment's pain since." Many cures take place in the Baths, and are witnessed only by the attendants. Believe me, the astounding miracle of Lourdes is the compelling faith of the crowd that seems to lift you off your feet, and finds audible expression in a thundering roar to the Hidden God. This forms the fascination of Mary's Shrine, together with the charity that everywhere abounds, and the wonderful resignation of the sick to whom Our Lady has whispered her message of consolation. It is this that draws one time and again without tiring; nowhere in the world are the Christian virtues so visible as at Lourdes.

Amongst the vast crowds of pilgrims that yearly wend their way towards the Pyrenees, there is not one who is not either physically or spiritually sick. The spiritual cures are rarely recorded. How many pilgrims inwardly groan at their manifold infirmities under which they labor and are heavily burdened! Evil habits that have wrapped themselves around the soul like noisome serpents, spiritual indigestion, spiritual cancer, spiritual rheumatism, afflict the souls of most earthly pilgrims in this vale of tears. How many are blind, when it comes to seeing God's Will in their regard! How many are deaf to the voice of conscience issuing its quiet warning! How many are lame when it comes to walking the narrow road! They visit Mary, and she sends them away comforted, fortified with new resolutions, haunted with the vision of virtue's beauty, prepared to put

up a good fight with a new light in the eye and a fresh courage in the heart. These are the miracles of Lourdes whose praises I would sing. Is it not St. Augustine who declares that to raise a soul to life again is a greater miracle than to raise one dead from the grave? A Pilgrimage to Lourdes is the best form of retreat for the people. It is a glorious Eucharistic Congress, and one has learned to realize more vividly the Eucharistic Presence that has become more of a living reality. The returned pilgrim has learned to treat Mary as a Mother, not only as a Queen. Lourdes is the greatest antidote of the day for that spirit of the world which has reached such alarming proportions.

MYSTICAL THEOLOGY OF ST. JOHN OF THE CROSS

By JOSEPH A SPIRITU SANCTO, O.C.D.

IX. Summary of St. John's System

(1) Mystical theology is contemplation—that is, that supernatural act of the intellect in which man becomes conscious of, and is absorbed in, the present God. This act is supernatural, not because it is simply influenced by grace but otherwise performed by the natural activity of the mind (like meditation); but its supernatural character consists in this, that the act of contemplation is in its essence beyond the mode of conatural activity.

(2) From this explanation of contemplation it naturally follows that St. John of the Cross cannot be appealed to by those mystical writers who would adopt two kinds of contemplation: acquired and infused. He does not know anything about acquired contemplation; he could not acknowledge this kind of contemplation without upsetting his whole system.

(3) The mental act of contemplation proceeds from the presence in the mind of the Divine essence, or, as St. John also suggests, of the Divine Word illuminating the mind to such an extent that its natural activity as regards religious subjects (meditation) becomes impossible, whilst at the same time by the same inspiration of the Divine essence the will becomes inflamed by love. In consequence of this double influence, the mind attaches itself to God in a loving general attention and a sweet quiet absorption in God, which by practice develops into pure divine contemplation; and this is what the Saint calls *immediate union with God*. It is called *immediate*, because there is no longer the medium of concepts, imaginations and other natural acts between God and the soul, the contact being direct.

(4) The light of the Divine essence is called by St. John "faith." Hence he takes this term in a fuller sense than it is taken by theologians. By faith, according to him, we not only give our assent to revealed truths, but it is the means of apprehending and seeing God directly and immediately; it is the rudiment of the *lumen gloriæ*.

But not only is the light of the Divine essence shining in the soul called faith, but also the act of contemplation proceeding from that light is faith. We can easily see why the Saint employs the same name for two seemingly different things. When the bodily eye receives light, it perceives outward things; thus, there is a real difference between the eye and the light. But, when the human understanding becomes infused and penetrated by the light of the Divine essence and consequently practises contemplation, the understanding, so to speak, sees God through the eyes of God, for otherwise it would not see God. There is a kind of interpenetration between the created and increated mind, and therefore it is quite natural to call both the illumination and the act of contemplation by the same name "faith."

(5) That supernatural entity which is called the "grace of sanctification," and which the majority of Schoolmen consider should be really distinguished from the theological virtues, plays no part in St. John's system of mystical theology. The effects which are attributed by theology to that grace (viz., sonship of God, regeneration, participation of the divine nature), are according to St. John the outcome of faith and love; because these two powers alone bring about immediate union between God and the soul.

(6) The preparation for that union is severe and thoroughgoing. Confessions, holy Communions, devotions and confraternities alone are not sufficient preparation (he not even mentions them); there must be subjection and control of every earthly selfish passion. Experience, however, has proved that the initial stage of contemplation usually begins to make itself felt in the soul before the work of perfect detachment has been achieved; still, St. John holds that, before or without the passive dark night of the soul, nobody would be able to reach the state of complete detachment from earthly things.

(7) The virtue of love of God, though not the essence of mystical contemplation, yet plays a very important part in mystical theology. Love is the first experimental effect of God's workings in the soul. Love it is which supports the mind when the second effect of God's workings becomes manifest—inability to meditate, to fix one's attention on God in a general way. Love it is which sustains the soul in the various phases of the dark nights of the senses and the spirit.

Love it is finally which brings about perfect union with God and the outpourings of the love-stricken, ecstatic soul so vividly described in the Saint's "Spiritual Canticle of the Soul" and "The Living Flame of Love."

(8) The mooted question whether mystical contemplation is an extraordinary gift of God to which one may aspire but may not claim, or whether it is the ordinary result of the evolutionary process of the spiritual life, can hardly be settled by an appeal to St. John of the Cross. He does not seem to have had a definite opinion on this question. Though several passages of his writings may be alleged in favor of the second theory, and though the founding of his mystical system on faith and love—and not on any extraordinary supernatural gift—suggest the conclusion that contemplation is the obvious effect of faith and love, still passages may be pointed out in "The Dark Night of the Soul" which seem to suggest the need of an extraordinary interference on the part of God to remove the obstacles of contemplation—at least, with a certain class of people as described in the first chapters of that work.

(9) A peculiarity of St. John's system—or rather a drawback—is his teaching about supernormal phenomena accompanying the spiritual progress. According to him, every phase of supernatural evolution has its supernormal phenomena. "This is the ordinary method of God in teaching and spiritualizing the soul" ("The Ascent," Book II, Chapter 17). Such a teaching seems to imply that everyone who begins to lead a spiritual life receives "mediumistic powers"; or, if the cause of these phenomena is God Himself, that God continually dispenses from the ordinary laws of nature. We need hardly point out that this intermixture of extraordinary phenomena with spiritual evolution tends to discredit, not only St. John's own system of mystical theology, but mysticism in general. Let us, however, bear in mind that St. John of the Cross, far more energetically and thoroughly than St. Teresa, develops the principle that every kind of particular knowledge about God and creatures—even if conveyed to us by supranormal means as visions—must be dismissed from the mind, if we want to arrive at the immediate union with God. The light of faith tolerates no other light, for the light of faith is God Himself, and He is a jealous God, and He is also the object of faith. Consequently, the Saint's system of

mystical theology is not spoiled by the fact that he himself, "naïvely" and with too great "a complaisance," accepts those supranormal apprehensions as of divine origin. Baruzi acknowledges **this** by saying (475): "La grandeur de la doctrine de Saint Jean de la Cross doit être cherché ici" (viz., in his insistence on the principle that every kind of apprehension must be put aside), "et non en une trop pauvre critique de notre travail conceptuel" (that is, not in the Saint's lack of criticism with regard to the origin of those supranormal apprehensions).

(10) The last peculiarity of the Saint's system—which, however, called forth Baruzi's greatest admiration—consists in his assertion that man in the highest state of contemplation sees all things in the essence of God, and perceives them as being, in a most eminent manner, *one* with God. "The things themselves," says Baruzi (p. 708), "that have been at first rejected by means of the negation of the night . . . are discovered in God and are passionately loved in their grandeur . . . when the spirit enters the limitless God and finds again the universe."

I have not the courage nor the ability to enter into this delicate subject, and therefore I only say: *Qui potest capere, capiat!*

(Conclusion)

SYMPOSIUM ON MIXED MARRIAGES

April 6, 1928.

REV. STANISLAUS WOYWOD, O.F.M., LL.B.,

Dear Father:

IN THE HOMILETIC AND PASTORAL REVIEW I have just read your timely and interesting article, "Should Dispensations For Mixed Marriages Be Absolutely Abolished?" I have given this matter a great deal of consideration, and have solicited coöperation to lessen the great evil that follows the mixed marriage. My difficulty has been to be able to convince anyone that it is really fraught with evil. From the experience which I have had in dealing with this problem I am persuaded that the mixed marriage is one of the most fertile sources to which we may trace the great loss of souls to the Church in this country. I could give a long list of families whose Catholicity was lost because of this evil. What can a priest do to lessen the number of mixed marriages and save our Catholics to the Faith? What can a bishop do single-handed, when he feels and knows that whatever measures he may adopt can be easily circumvented? Little or nothing can be accomplished unless there be unanimity of action on the part of the bishops of the country.

You ask: "Who will put the axe to the root?" The bishops can by united effort. I am of the opinion that in years to come there would be less leakage of souls from absolute abolition of the mixed marriage than there is from our present system of granting dispensations for such a marriage.

I have been informed by those who have experience that the requirement of taking instructions before the dispensation will be granted is practically a failure. With us to have a Catholic marriage is an event, and yet we have to grant dispensations for the mixed marriage because it's the custom. The bishops have the faculty of granting a dispensation for an uncle to marry his niece, and yet they are seldom or never called upon to use it, because, among other reasons, custom is against such marriages. So in time would our Catholics turn from the consideration of the mixed marriage, if they knew that it was absolutely forbidden. There is no doubt that much can be done to ameliorate conditions by preaching and instructing our people, but the real remedy I would favor is absolute abolition of the mixed marriage.

I wish to compliment you on the article, and pray God that much good may come from the discussion of this topic, which means so much for the salvation of souls and the welfare of our holy Church.

With best wishes and kindest regards, I am,
Sincerely yours in Xto.,

* DANIEL J. GERCKE,
Bishop of Tuscon.

P.S.—While I intend this for yourself, you may make any use of it in the interest of abolishing the mixed marriage.—D. J. G.

Illinois, March 30, 1928.

REV. DEAR FATHER:

You have taken the bull by the horns, by bringing out into the open the question of Mixed Marriages, and insisting that it were better to refuse a dispensation. I trust that by constant insistence you may be able to gain your point—which means also converting the bishops. And many are still of the opinion of the late Cardinal Gibbons.

What you probably will need most to gain your point, is statistics. Here are the statistics for this parish up to January 1, 1928. (You can use these statistics if you wish, without naming the church):

Total marriages	494
Mixed marriages	73
Non-Catholic partners converted	19
Catholic partners apostatized	8
Remain mixed	35
Result unknown (parties moved away)	11

Besides, there were 22 marriages contracted before a minister of justice of the peace, because the non-Catholic party was unwilling to make the promises, or was unwilling to be married by a Catholic priest. None of these were ever validated.

I have always offered every possible inducement to the non-Catholic party to take instructions.

As the Mixed Marriage law stands at present, it is a joke pure and simple. If I refuse to apply for a dispensation, the couple will go to a neighboring priest, who will ask and obtain it. I incur the enmity of both Catholic and Protestant; and both are puzzled about the strange actions of priests.

We keep on most zealously denouncing divorce. But it is just talk, since most of the divorces among Catholics are from mixed marriages.

There is one question in my mind that you have not touched upon. Suppose mixed marriages were forbidden altogether, what about those who get married by the minister or the justice, and then apply for a validation of their marriage as a mixed marriage? I have repeatedly applied for and received a dispensation merely on the ground that the couple were living together already.

SUBSCRIBER.

THE EDITORS, HOMILETIC AND PASTORAL REVIEW :

Father Woywod's article on the abolition of dispensations for mixed marriages in your April issue is indeed revolutionary, but he argues his case so well that we are perforce compelled to agree with him, at least in theory. But can his doctrine be put in practice? With a wide knowledge of present conditions in our country, this writer is disposed to reply in the negative; it will not work out to the benefit of the faith. There are many reasons for thinking this is so.

In the first place, the faith in our young people, as well as in some of their elders, is not strong enough to be put to such a test. It is not strong enough to convince them that they should forego real temporal advantages for it. Why is their faith so weak? It is because they do not understand it, and do not appreciate it as our forefathers did. One great reason for this is that the majority of our young people do not go to Catholic colleges or schools, and hence receive no special instruction in matters of religion. The parish priests whom they listen to on Sunday either do not preach at all, or if they do, their talk is a mere ranting on the Gospel about little or nothing. There is no such thing today, generally speaking, as systematic and thorough doctrinal instruction, coming from our pulpits. The meaning of the sacraments, the Mass, the nature, constitution, attributes of the Church, and all the other fundamentals of practical Catholic life are simply not explained to the people by the priests today. So how or where are the majority of our young people to receive instruction in religious matters which will give them an adequate appreciation of their Faith, and show them the necessity of adhering to it at all costs?

Even those of our boys and girls who have the advantage of Catholic schools and colleges frequently know very little about their Faith. The present writer knows of high-class colleges for girls here in the West where surprisingly large numbers of students hardly know the acts of faith, hope, charity and contrition, and their other ordinary prayers; and who rarely, if at all, go to the Sacraments. They lie to their directors and teachers, and prove alibis, in order to escape fulfilling their religious duties. The result is that they are ignorant of the teachings of their Faith, and have no vital regard for it. Will such people let their Faith stand in the way of an advantageous non-Catholic marriage? Of course not.

Moreover, if we could suppose real knowledge and appreciation of their Faith among our young folk, such drastic means as Fr. Woywod advocates might work to the good in our populous Eastern cities, where there are many Catholics of both sexes. Perhaps they would think twice before attempting a mixed marriage, because they could easily choose one of their own Faith. But how about many Western and Southern districts where the Protestants are many and the Catholics

very few? Are Catholic girls especially in these non-Catholic sections going to forego all chances of marriage just because of some strict laws of the Church? Is it right that they should be thus embarrassed?

Let us advise, therefore, that the Church proceed very cautiously in this matter. It is easy to make laws, which are good in theory, but which are folly in practice. Let us learn from the Prohibition fiasco. Had our legislators introduced prohibition gradually, first by the elimination of the saloon, and then by one thing after another, we should not have the present lamentable situation in the drink traffic. If, therefore, we are to make new laws about mixed marriages, let it be done very gradually; first, for example, by making it harder for young men, who can make their own choice, and then harder for populous cities where there are many Catholics, and so on. Otherwise, if we are too drastic and autocratic in this matter, we shall only drive our young people out of the Church for good, while we sit back in our studies and draw up unpractical legislation. First let us have more preaching, more teaching, more doctrinal instruction, more understanding and appreciation of our Faith, more interest in real religion, and less in brick and mortar church-building; and then our people will be prepared for some stricter rules regarding marriage and other things vital to their temporal welfare and happiness.

AN OLD READER OF THE HOMILETIC.

Chicago, Illinois.

DEAR FATHER WOYWOD:

My heartiest congratulations upon the heroic stand you have taken in your article on Mixed Marriages in *THE HOMILETIC AND PASTORAL REVIEW*. Would that every priest (and every bishop) in the United States acted upon the same conviction! . . . I found that I was out of time when in a parish I tried to apply the Church's laws with regard to mixed marriages and I had to conform to the prevailing practice. It is true that in most cases the only reason one has is that the parties will marry before a notary. That I consider an unworthy reason, and one which could be obviated by a united stand of our bishops. I even incurred the enmity of a convert in marriage by expounding the Church's law on mixed marriages.

There are priests who will not allow missionaries to speak on the subject, as it irritates their parishioners. In my parish there would be an increase of 50 families (35½%), were those to return who had once been Catholic, but married non-Catholics. Even when the non-Catholic becomes a Catholic in marriage, in most cases he is not solidly founded in the Faith, and one finds the Catholic always making excuses: "Father, you know my husband is a convert."

I have frequently come to the conclusion which your article elab-

orates, but you might believe a priest when he tells you that he is not at liberty to express his views. Only recently I was told that Bishop ——— had been asked to resign because he would not grant dispensations for mixed marriages.

I write all the above to you in confidence, as the items which I have enumerated will readily identify me here. Kindly omit therefore any use of name or personal historical notes.

SUBSCRIBER.

Ohio.

MY DEAR FATHER WOYWOD:

Delighted to see you come out so boldly. I think I can agree with every word you said in *THE HOMILETIC REVIEW*. I have been long wondering how authorities succeeded in getting over the theology you bring out so clearly. Keep right on! The subject is gasping for ventilation. . . .

READER.

Quebec

REV. AND DEAR FATHER WOYWOD:

I have read and re-read your article re abolition of dispensations for mixed marriages. I was moved by the tremendous courage of it, and I approve of abolition heartily. I belong to a name comprising hundreds in this "Land of Evangeline" whose ancestors were Catholics; but today most of the names are Protestants because of mixed marriages. I believe that abolition would be a pillar of fire in the dark night of ignorance, temerity and passion that would impress all Catholics, strong, lukewarm and indifferent of the precious worth of their Faith. The ease with which, in general, dispensations are granted, cannot at all impress the persons requesting a dispensation with a sense of the vital seriousness of the position in which they are placing themselves. The granting of dispensations at all seems only to show that mixed marriages are not so bad but that they can be allowed by God's Church; the disapproval of them is looked upon as being based upon the desirability of having a union of two Catholics who will bring up their children in solid piety—a desideratum that now does not appeal to many, who feel that somehow their offspring will be saved without much or any trouble, without the safeguard of having both parents Catholics.

One strong point which you did not bring out was this: the stamp of approval, almost conclusive for their children, put upon a mixed marriage by parents who have committed one.

READER.

DEAR FATHER:

I wish to say a word of congratulation to you in regard to the article on the mixed marriage problem, published in the April issue of *THE*

HOMILETIC. I have thought for a long time that something has been radically wrong with the way in which this matter has been handled by the powers that be. I do not hesitate to say that it is, in my mind, the powers above us that do not meet the difficulty well; for, while I think we cannot deny that many priests do not do their part in this case, yet I think that it is hardly to the point to put the major part of the blame there. I do not forget that the bishops have very considerable trouble on their hands in the matter, but yet it is they and not we that must finally meet the case. I think that something should have been done long ago. I am anxious to see just what reaction will be the outcome of your writing.

Not knowing whether you see the Catholic paper of the Diocese of Brooklyn, I thought that it might please you to have the enclosed clipping. I am sorry, to tell the truth, that the writer has said as much as he has in praise of these unions. Everything we say in favor of even one of these marriages is going to make our position just that much harder in defending the position of the Church as to such unions. She has only one attitude, that which is shown in her words: "*Severissime prohibet ubique.*" We are not wiser than the Church, and her position is good enough for us, if we are Catholics.

SUBSCRIBER.

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

The fullness of spiritual power was bestowed by our Lord upon the Apostolic College. At a very early date the Twelve chose from among their followers other men to whom they granted some share in their supernatural authority; hence, the order of deacons and priests is found in the Church from the very beginning of her history. The institution of deacons, as related in the Acts, gives us a description of the first ordination held in the Church. Ostensibly the seven were chosen solely for the purpose of ministering at table—but that their duties were of an even higher order is made plain when we consider the qualities required from them, for they were to be “men of good reputation, full of the Holy Ghost and wisdom” (Acts, vi. 3). Their ordination also was carried out with prayer and the imposition of hands (vi. 6).

St. Paul in his turn enumerates the virtues of a deacon: “Deacons in like manner [that is, like the priests] chaste, not double-tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of faith in a pure conscience . . .” (I Tim., iii. 8, 9).

The story of the early Church is resplendent with the shining example of many great and holy deacons, beginning with Stephen (whom the Greeks call the *protodiaconus*), Lawrence in Rome, and Vincent in Spain.

The number of deacons, in the great cities at least, was at first restricted to seven, out of reverence for the number of the first deacons. The Synod of Neo-Cæsarea, held in 314, lays down that this number should not be exceeded. There were seven deacons at Rome at the time of the pontificate of St. Cornelius (251-252). Later on, however, no limit was set to their number.

The rite of their ordination, as we have it in the Pontifical, is an admirable exposition of the office and sacred dignity of the Order of deacons. At no time did the Church hold that deacons

were nothing more than servers at table, or men in charge of the temporalities of the Church, or the care of the poor and the widows. These things did belong to their office, but were not its sole constituents. "The deacons should be of good repute with all," says St. Ignatius, "for they are not ministers of food and drink, but the servants of the Church of God" (*Ad Trall.*, 2). Among their duties was that of visiting the confessors of the faith in their prisons and keeping a record of the Acts of their martyrdom. In the *Apostolic Constitutions*, II, 44, they are styled the eye, ear, mouth, hand, heart and soul of the bishop. But, most important of all, it was the deacon's right to baptize, to preach, and to distribute the precious Blood at the moment of Communion. Everybody knows the moving accents with which the glorious Roman deacon, Lawrence, addressed Pope St. Sixtus, whom he met as the latter was on his way to his martyrdom: "Whither goest thou, O father, without thy son? Whither hastenest thou, holy priest, without thy deacon? Thou wast never wont to offer sacrifice without my assistance. What has displeased thee in me? Make trial of me, whether thou didst choose a fit minister to whom thou didst commit the distribution of the Blood of the Lord" (cfr. *Brev. Rom.*, August 10).

The rite of the ordination of a deacon, as we find it in the Roman Pontifical, is of great beauty, and an occasional quiet perusal of its prayers would be the most efficacious means of stirring up in the priest the Spirit that is in him through the imposition of hands.

When the Litany of the Saints has been sung, the archdeacon formally presents the subdeacon to the bishop, who, on the archdeacon's assurance that he is worthy, announces to the clergy and people that he accepts the candidate. In a lengthy allocution he then explains the nature of the diaconate, and enumerates the qualities that should adorn the soul of one who is thus exalted. His three great duties are to minister at the altar, to baptize, and to preach. How moving is the exhortation—nay, the prayer—of the successor of the Apostles: "Most beloved sons . . . be ye raised above fleshly desires, and all earthly covetousness which war against the soul. Be ye neat, clean, pure, chaste, as behooves the ministers of Christ and the dispensers of the mysteries of God." *Estote nitidi, mundi, puri, casti*—it is all but impossible to render in English this

wonderful gradation of the perfection of purity demanded from those who share the dignity of the priesthood.

Having addressed and exhorted the ordinands, the bishop now calls upon the assistants to persevere in united supplication. Another prayer follows, and at its conclusion the bishop breaks forth into the melody of the Preface. In inspired accents God, who is *honorum dator, ordinum distributor, officiorum dispositor*, is asked to look with favor upon this His servant. Interrupting himself suddenly, the prelate lays his right hand upon the head of the candidate. This action, together with the words then spoken, convey that which they signify, and are the sacramental form: "Receive the Holy Ghost, for strength, and to resist the devil and his temptations, in the name of the Lord."

Continuing in the tone of the Preface, the bishop prays that the new deacon may receive the sevenfold gift of the Holy Ghost, and that every virtue may shine forth in him. Once again we are shown the picture of the ideal minister of Christ: *Abundet in eo totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas et spiritualis observantia disciplinæ . . .*

The bishop then adorns the new deacon with the stole belonging to his Order. He receives this "white robe" from the very hand of God: *Accipe vestem candidam de manu Dei*; and he is bidden to "do thine allotted task (*adimple ministerium tuum*), for God hath power to add to the grace already given to thee." After this the deacon is clothed with the dalmatic, "a garment of salvation and a vesture of joy and the dalmatic of justice." Finally, the bishop hands the book of the gospels to the new deacon, giving him power to "read it in the Church of God, both for the living and the dead."

Two prayers follow and mark the conclusion of the ceremony.

II. THE ORDINATION OF A PRIEST

The New Testament uses two names to designate those who receive the Sacred Order of the priesthood. They are called *presbyteri*, not so much, perhaps, to signify that they should be men old in years, as that they should possess the wisdom which is, by common consent, associated with mature years. "We should be called *presbyters*, not because of our age or office of the priesthood, but by reason of our perfect interior formation and our gravity and

steadfastness" (Origen, *Hom. iv in Ps. xxxvi*). The word *sacerdos* was used to designate bishops and priests alike, though more often bishops only. From the fifth century, in the Latin Church, the title *sacerdos*, when attributed to a simple priest, is usually qualified by an adjectival phrase such as *secundi ordinis sacerdos* (Leo Magnus, *Sermo xlviii*), *minoris ordinis sacerdotes*—a phrase still found in the ritual of ordination in the Roman Pontifical (St. Gregory, *Hom. i in Ezech.*). Innocent I (*Ep. ad Decent.*) says definitely that "presbyters, though they are priests of the second rank, are not placed on the height where the bishop stands" (*licet sint secundi sacerdotes, pontificis apicem non habent*).

The rite of ordination, as we find it in the Roman Pontifical, is, with the consecration of bishops and that of churches, among the most wonderful liturgical functions of the Catholic Church. It begins with the petition of the archdeacon who informs the bishop that "holy Mother the Catholic Church" asks that he would bestow the office of the priesthood upon the deacon here present. Hereupon the bishop calls upon the assistants to make known any objection that they may have to the raising of the candidate to so high a dignity. The reason is the common interest of bishop and people, which demands that only suitable men should be ordained.

If no objection is raised by the people, the prelate turns to the ordinand to whom he explains the duties of the priesthood: "It behooves the priest to offer (sacrifice), to bless, to preach, and to baptize. So lofty a degree must be approached with great fear, and heavenly wisdom, irreproachable conduct and a long practice of virtue should be the recommendation of those who are thus chosen." The allocution ends on a note of exhortation and supplication which must ring in the heart of the priest as long as he lives, like the echo of a far-off bell. Here we have the portrait of the priest such as the Catholic Church visualizes him, such as she needs him—a perfect man, another Christ: "*Agnoscite quod agitis*," says the bishop, "know, realize what it is that you do; imitate that which you handle, to the end that, whilst you yourself celebrate the mystery of the death of the Lord, you take care to mortify your body and to keep it from all vice and evil desires. Let your teaching be a spiritual medicine for God's people; let the fragrance of your life be the delight of the Church of Christ . . ."

Immediately after the allocution follows the imposition of hands, first by the bishop and after him by all the priests present. The imposition is accompanied by prayer: "Let us pray, beloved brethren, God the Father Almighty that He would increase His heavenly gifts to this His servant whom He has chosen for the honor of the priesthood: and may he obtain by His help that which he receives from His mercy. Through Christ our Lord. Amen."

This imposition of hands is certainly the essential rite in the ordination of a priest. The Scriptures never speak of any other, the Greek Church has no unction, and the handing of the instruments is comparatively recent. "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood" (I Tim., iv. 14). And in his Second Epistle St. Paul admonishes Timothy to "stir up the grace of God which is in thee by the imposition of my hands" (II Tim., i. 6). This has been the custom in the East and the West, from the beginning of the Church. The Fourth Council of Carthage describes the above ceremony just as it is carried out today, and St. Jerome says that the grace of Order is given by prayer and laying-on of hands: *non solum ad imprecationem vocis, sed ad impositionem impletur manus* (cfr. Chardon, "Hist. des Sacraments," in Migne, "Curs. theol.," col. 864).

Another prayer follows, the conclusion of which marks the beginning of the stately phrases of a magnificent Preface in which the dignity of the priesthood is described in noble language. Though the priesthood is styled *secundi meriti munus*, it nevertheless demands from those who are raised to it the most consummate holiness (*eluceat in eis totius forma justitiæ*).

The Preface being ended, the bishop clothes the new priest with the stole, laying it on his neck and crossing it over his breast. The mystical signification of the stole is that it reminds us of the yoke of Christ, a yoke that is sweet and a burden that is light. After this the newly-ordained is robed with the priestly garb *par excellence*, the ample folds of which, enveloping as they do the whole body, are an apt emblem of the queenly virtue of charity: *Accipe vestem sacerdotalem!* What music there is in those words! How often, during the long years of preparation, has he not longed for this

day, for this hour! How often, in daydreams that were a real help to his vocation, has he not seen himself thus attired? Now he is a priest, and his sacerdotal vesture reminds him that henceforth charity—love of God and love of souls—must be the supreme passion of his heart: “Love weights our soul” (*Pondus meum amor meus*), says St. Augustine (*Confess.*, XIII, 9); but it carries us not downwards but upwards (*dono tuo accendimur et sursum ferimur; inardescimus et imus*).

Another prayer follows which contains a soul-stirring supplication to God that He would grant to the new priest grace and strength, so that his life may be the realization of the ideal described in the Epistles to Titus and to Timothy: let him show himself to be a senior, a presbyter, by the gravity of his conduct and the strictness of his life . . . may he study Thy law by day and by night, and may he believe what he has read, teach what he has believed, carry out what he teaches (*in lege tua die ac nocte meditans*). The Holy Scriptures, theology, the lives of the Saints—not the daily papers, the magazines, the reviews—will give to the priest that mature wisdom, that supernatural outlook, which enables him to be “the salt of the earth.”

The bishop now intones the *Veni Creator*. After the first verse, he consecrates the hands of the priest with the oil of the catechumens, praying meanwhile that God would “consecrate and sanctify these hands . . . so that whatever they bless may be blessed and whatever they consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ.” “By the imposition of hands is given the fullness of grace,” says St. Thomas, “by which they (priests and deacons) become fit for great duties . . . but by the unction they are consecrated to handle holy things; hence only priests are anointed who with their own hands touch the Body of Christ” (*Suppl.*, Q. xxxvii, art. 5).

After the unction the bishop presents to the priest a chalice containing wine and water, covered by a paten on which there is a host. Whilst the priest touches these instruments, the bishop says: “Receive power to offer sacrifice to God and to celebrate Masses for the living and the dead, in the name of the Lord.” St. Thomas, the Catechism of Trent, and others, hold that this ceremony and

the words that accompany it, confer the actual power of offering Mass. But it is now commonly held that this power is given in the first imposition of hands, so that the handing of the chalice and paten is only a further declaration of what has already been given.

At the Offertory begins the thrilling rite of *concelebration*, when bishop and priest together offer, consecrate and sacrifice. This is the real first Mass of every priest.

After the Communion the new priest hears spoken to himself the touching words which our Lord first addressed to the Apostles: "Henceforth I shall not call you servants, but friends." He makes a profession of faith by reciting the Creed, after which the bishop lays his hands on his head for a second time: "Receive the Holy Ghost: whose sins thou shalt forgive, they are forgiven, and whose thou shalt retain, they are retained."

This last imposition of hands is likewise merely explanatory, *declaratoria*: the power to forgive sins is actually conveyed when the priestly character is imprinted on the soul, and this, according to common opinion, takes place at the moment of the first laying-on of hands. The chasuble is now completely unfolded, the bishop meanwhile saying: *Stola innocentiae induat te Dominus*. After this the newly ordained makes to the bishop the promise of canonical obedience.

Finally, after exhorting him to learn the ceremonies of the Mass, the bishop blesses the new priest with a solemnity that is reminiscent of our Lord's blessing given to the Apostles as He was about to leave them, when they were to go forth into the world and win it for Him: "May the blessing of God Almighty, the Father, the Son and the Holy Ghost, come down upon you, that you may be blessed in the Order of priests, and may offer pleasing sacrifices for the sins and offences of the people to Almighty God, to whom belong honor and glory world without end. Amen."

Thus concludes the sublime rite of the ordination of a priest. We have only summarized the wonderful prayers which contain the very marrow of all that theology can tell us about the divine dignity of the priesthood. Would that all priests made a point of frequently reading and pondering their meaning! It is good for us, as the years slip by, to go back in spirit to the morning of our

ordination; to renew the wondrous joy which God then poured into our youthful hearts: *Deus, qui latificat juventutem meam*. In this way we shall never grow really old, hardened, stale, but shall experience all the days of our life something of the supernatural fragrance of the gift bestowed upon us. This fragrance will be the most efficacious guard against the evil of worldliness and forgetfulness of what we owe to Christ, our high-priest, and to our own personal dignity as Catholic priests.*

* The next article of this series will deal with "Extreme Unction."

CLERICAL COMPANIONSHIP

By WILLIAM SCHAEFERS

I.

There are critics who, in discussing the human element in the priesthood, state that "nowhere is the spirit of jealousy so strong as in the ranks of the clerical and medical profession." A sweeping statement like that, of course, goes too far; surely, two of the greatest professional classes in our work-a-day world deserve a more constructive criticism.

What to the layman may at times appear as unadulterated jealousy among clerics, is often merely a social error or an unfortunate display of human weakness—*e.g.*, the strained efforts of one pastor to stand on his pet rights, when discretion should halt him and bid him be publicly passive to the seemingly overreaching propensities of a neighboring pastor. There is a professional code of ethics, as well as a set of canonical laws, governing the official behavior of pastors. In matters of seniority, dignity of official diocesan positions, the higher rank of one pastorate over another, the superior prestige and background of a "mother parish," clerical etiquette, canon law, and custom regulate the official and social relations of pastors; and, when one or other of the listed items is brushed aside in a hasty manner by a pastor, a situation arises that is often described by onlookers as "a case of pure jealousy." There is a tremendous dignity to the priesthood; rights and privileges are banked high around most of our parochial desks. An offense or even an invincibly ignorant move against the existing prescribed order may cause a little trouble that many are too quick to describe as the work of impatient jealousy. No, we cannot peacefully accept the unqualified statement of our dogmatic critics.

II

Nevertheless, there is such a thing as jealousy even in the clerical ranks. Much of it is due to the fact that, as pastors long in service in one parish, we have added to our general human weaknesses the additional weakness of a disposition that expects, as a matter of

course, to live in an atmosphere wherein everybody and everything will whisper to us without ceasing: "You are well-nigh flawless." Perhaps some of my readers will, in a burst of humility, shout with me: "We have a tinge of autocracy in us." The older we get in the ministry—especially when the majority of our years are spent in one parish—the stronger grows our autocratic self. And for this reason, and not because of any natural or cultivated malice towards our fellow-priests, we are prone to resent it when a brother priest happens "to step on our toes."

III

On the other hand, the outlook for a neighborly and companionable clergy is very bright. Whatever spirit of jealousy may exist among us is destined, we hope, to be appreciably weakened by the new conditions and circumstances arising in our midst.

It may sound profane to some when mention is made that such a horrible thing as the World War helped the social relations among priests. But it has. What the priesthood, chiefly in the capacity of chaplains, accomplished for the spiritual welfare of hordes of fighting men, delighted every priest in the land. In the first place, we were quick to appreciate the appointment of army and navy chaplains, as that reflected credit upon the priesthood. Hence, when after the war our chaplains returned and their splendid records were widely praised by a prolific press, we priests began to realize what the priesthood can do in the midst of carnage and havoc.

We priests had our own heroes, the chaplains. We all found a common ground for rejoicing—that *our* priesthood had come out of the war with flying colors. We said: "Great is the priesthood in the sanctuary and great in the shell-torn trenches." This general rejoicing threw us, at first unconsciously, a little more deeply into one another's arms. The fact that Father Smith, with whom we had not been on the best of terms, stood very high in the diocese after his return from the service, and the fact that he was much in demand as a public speaker, was pleasant to us. We were happy to see our chaplains so well received. They were few, comparatively speaking; but the few, in the midst of their well earned triumph, inoculated us with a spirit of warm friendship. We could better understand how wearied soldiers desired companionship,

practising to a virtuous degree the spirit of good-fellowship. Immediately following the war this spirit of good-fellowship seized the world; in our own case it endured among the clergy.

IV

More important for us is the fact that our laity is changing. Anyone who has traveled very much must have noted time and again the type of relationship existing between pastors and people of city parishes, especially in the East. There is no "chummy" atmosphere there. The parishioners are not very "close" to their pastors. The priests have no time for social adventures. They serve their people efficiently in the pulpit, confessional, and rectory office; and that is about as far, on the average, as the contact between pastors and people runs. Likewise, many city pastors have a conviction that "a certain distance" between pastors and people is very desirable in more ways than one. It is also to be noted that, where there is a congregation of numbers, you have a concentration of wealth. This makes for a financial independence that easily allows pastors of large parishes to be quite independent of relations of personal friendship with their people.

Our people are familiar with this "professional attitude only" in some pastors. As a result, priests have been thrown in more closely with priests. Like any other man, the priest wants companionship. Particularly in the urban centers, where there are many priests, the avenue for a close and profitable friendship among priests is wide open.

V

In our more sparsely settled Catholic districts, especially in our western dioceses, conditions are different, but changing now for the better. In the immense stretches that are dotted with rural parishes, including sizable village pastorates, pastors are more "chummy" with their people. Conditions and circumstances favored or necessitated that type of relationship. There was a need for the pastor to be personally "on the job," when any kind of manual labor was being done on the parish grounds by the men of the parish. Moreover, the country's social spirit is strong—to "go visiting" has always been one of the dearest sports of our Catholic

farmers. The pioneer priest was swept along with this tide. He visited his people frequently. He depended upon them for this and for that; he got results by a house-to-house visiting schedule. And the country folks wanted this kind of social relationship; a pastor who would not mix with them was considered queer; nor, even today, do the countryfolk suspect that the pastor has many other things to do besides visiting his parishioners.

In a word, country pastors have been very close to their people. Distance, isolation, complete independence of rule, the stern command of the soil to look out for oneself, strictly a "lone leader," with no rivals—all this tended to keep country pastors apart, and any violation of or infringement on his pastorate or person by another priest was considered all the more unusual in a country where life was simple but where prestige, rights, privileges and rule, were jealously guarded.

VI

But the times and conditions are changing. Great portions of the rural districts in the Western states, and especially so the rural districts in such advanced states as Illinois, Indiana, Michigan, Minnesota, are no longer in the pioneer stage, nor even near to that stage. And there is a gradual but inexorable rift opening up between pastors and people. Pastors are no longer the manual laborers that they used to be. In the larger rural parishes there is financial independence. Parishes are more numerous; there are more priests in a given county, whereas formerly a single priest moved up and down the tier of counties that constituted his "parish."

The changes taking place in the country are having the effect of throwing priests more and more into their own company; in this change the automobile, of course, has played a major part. Thus, drifting away from the ancient customs of the soil—especially from the close friendship that prevailed between pastor and people in the pioneer days—rural pastors are mingling more with their own kind.

VII

The times are propitious for a friendly and companionable priesthood. The fact that alumni gatherings are now more easily attended helps. The political fortunes of the times, which bring

periodical threats of legislation unfavorable to the Church, are teaching priests the need of forming a solid clerical body that will do all in its power to meet the audacious challenge of those political enemies of the Church, who dare to invade the field of divine and moral law. Also, the gradual awakening of the public at large to the real dignity and power of the priesthood is felt in our ranks. Our leadership exclaims: "Be friendly and companionable among yourselves and establish social ties that will win, in time, the public's acclamation: Priests, love one another!"

The growing complexities of life in general are molding a society that cannot possibly avoid class distinctions; and surely this is urging priests to form a clerical class that will be known for its sanctity, intellectuality, and class-sociability. The recent Eucharistic Congress in Chicago worked many wonders, and not the least of them is the fact that it brought together, for the first time, many thousands of American priests—and all the priests returned home with a happy memory of the social side of the memorable event.

VIII

Finally, youth, because of the many advantages that it has in its scholastic training over the scholastic training of thirty or forty years ago, is entering the priesthood very well equipped; and since the pioneer days, on the whole, are forever closed to them, young priests are being more readily and kindly accepted by their elders. That immense—and profitless—gap that once existed between the old and the young priests, is being closed. Our good sense teaches us to be kind and friendly to young priests, so that the young priests may profit much through their association with experienced sacerdotal age—and, in turn, age will profit through its happy association with fervent and enthusiastic youth. In the present scheme of things, nothing could be more conducive to a glorious, vigorous, fruitful priesthood than a firm and friendly handclasp all around, with the venerable pastors kindly disposed to their inferiors and with youth in the priesthood looking to old age for competent guidance, wise counsel, and a warm friendship. Jealousy is a destroyer, not a builder. Whatever power it has held in the clerical ranks, has not been for the good of the priesthood. It has made unpleasant and

less meritorious the lives of many individual priests. Jealousy has harmed the priesthood on many occasions—not as severely, perhaps, as our severe critics infer, but, we may as well admit it, we have experienced its harm.

The glorious priesthood of Christ, our King, demands priestly union among His officers in the resplendent army of the Church. Our high esteem for our vocation will encourage us individually and collectively to do all that we can to help accelerate the ideal priestly union.

LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., LL.B.

Prohibition of Books

The right and duty to forbid books for a just reason belongs to the Supreme Authority of the Church, if the prohibition is to extend to the whole Church, and to particular Councils and local Ordinaries, if the prohibition is for their subjects only. Against the prohibition of particular Councils and local Ordinaries recourse may be had to the Holy See, which recourse, however, does not suspend the prohibition.

Also, the abbot of an autonomous monastery and the supreme superior of a clerical exempt religious organization with his Chapter or Council can for a just reason forbid books to his subjects. The same can be done, if the matter cannot be delayed without danger, by other major superiors with their proper Councils under condition, however, that they refer the matter as soon as possible to the supreme head of their respective religious organization (Canon 1395).

The prohibition of books which the Church judges harmful to the spiritual welfare of her members is a matter that forms part of her spiritual jurisdiction and of the care of souls entrusted to her by Christ. Even apart from any positive prohibition of the Church, members of the Church of Christ would be forbidden to read those books which are dangerous to their faith and Christian morals. The supreme authority in matters of religion in the Universal Church rests with the Roman Pontiff and with those to whom he delegates his jurisdiction. At present the Roman Pontiff's jurisdiction in the matter of the prohibition of books is delegated by Law of the Code (cfr. Canon 247, §4) to the Sacred Congregation of the Holy Office. That Sacred Congregation has authority to forbid books to all Catholics generally or to those of a certain country, diocese, etc.

National and Provincial Councils may forbid books for Catholics of the respective nation or ecclesiastical province; individual local Ordinaries may forbid them to Catholics living within the territory of their respective jurisdiction. Even if the Code did not specially make mention of this authority of particular Councils and local Ordi-

naries, it would be certain from the general principles of ecclesiastical jurisdiction that they have this authority over the Catholics whose spiritual government is entrusted to them. The exercise of this authority is, like all particular legislative power, restricted to the territory over which the Ordinaries have authority, and binds those only who are residents of that territory; and, if there are within the district of their jurisdiction persons who have been exempted from their jurisdiction by the Supreme Authority of the Church (for instance, the exempt religious organizations), these persons are not bound by the prohibition of the inferior legislators. Since the efforts of individual local Ordinaries and particular Councils to stop the harm done by the reading of books, magazines, papers, etc., which may undermine Catholic faith and morality, are not as effective as a general prohibition, books which deserve condemnation should be referred to the Supreme Authority of the Church (cfr. Canon 1397).

In reference to the prohibition of books by superiors of exempt religious organizations, the former law (Constitution "Officiorum ac Munerum") made no mention of their authority in this matter. The Code, however, gives the abbot of an autonomous monastery and the supreme heads of exempt religious organizations the same authority in this matter over their subjects as it gives to the local Ordinary over his subjects; the only difference is that the authority of the local Ordinaries is territorial, and through residence in their territory affects the persons, whereas the authority of the religious superiors is personal (*i.e.*, directly affecting the persons subject to them irrespective of the place of residence). The Code says "*clerical*" exempt organizations of religious because the superiors of exempt lay organizations of religious (some of the ancient religious Brotherhoods) have no ecclesiastical jurisdiction, but govern their subjects by what is called the "*potestas dominativa*," which is akin to the authority of the father over his family, the master over his household.

From the prohibition of a book by authorities inferior to the Holy See recourse may be had to the Holy See. Who may put his grievance against the prohibition before the Supreme Authority of the Church? Anyone affected by the prohibition. The persons most interested are, of course, the author and the publisher. They are the ones who suffer, both financially and in reputation, by the condemnation of the book. If they have reason to complain that personal mo-

tives or motives apart from the objective contents of the book were the main reason of the prohibition, they have the right to request an examination of the book by the Holy See. The prohibition, however, stands until the Holy See orders it cancelled.

EFFECT OF PROHIBITION OF BOOKS BY THE HOLY SEE

Books condemned by the Apostolic See are considered forbidden everywhere and in any language into which they may be translated (Canon 1396).

By the term "Apostolic See" is meant, not only the Roman Pontiff himself, but also the Sacred Roman Congregations (cfr. Canon 7). Since the authority of the Holy See in spiritual matters extends over all persons who have become members of the Church of Christ by baptism, the prohibition of books by the Holy See affects all persons subject to the spiritual jurisdiction of the Supreme Authority of the Church in every part of the world. If a certain book is condemned, all translations into any language are also condemned, and it does not matter whether the translation was made before or after the condemnation of the book, because a book is forbidden for reason of its contents, not the language, style, or other accidentals.

DUTY OF DENOUNCING BAD BOOKS TO THE HOLY SEE

It is the duty of all the faithful, and most of all, of the clergy and of ecclesiastical dignitaries and of those prominent for their learning, to denounce to the local Ordinaries or to the Apostolic See books which they judge to be pernicious. This duty devolves by special title upon the Legates of the Holy See, local Ordinaries and Rectors of Catholic Universities.

It is to be desired that in the denunciation of bad books not only the title is indicated, but also, as far as possible, the reasons explained why one believes that the book should be forbidden. Those to whom the denunciation is made shall consider it a sacred obligation to keep secret the names of the persons denouncing books.

Local Ordinaries shall personally, or if necessary through competent priests, watch over the books published or sold within their own territory.

Books which require a more acute examination or books which seem to require the judgment of the Supreme Authority to produce

a salutary effect, should be referred to the Apostolic See by the Ordinaries (Canon 1397).

The duty to denounce bad books is, according to the Code, imposed on all the faithful. By what law? Evidently not by a positive law of the Church, for the Code does not order the faithful to denounce bad books, but states that they are obliged to do so. The foundation for this duty lies in the law of Christian charity by which we are obliged not only to assist positively our fellow-Christians in their spiritual life (*alter alterius onera portare*), but also to keep from them the dangers to their souls which we perhaps have discovered while they do not see them. In practice, the duty of the faithful to denounce bad books will rarely, if ever, oblige them to act, for on the one hand the average Catholic lay person does not have the necessary religious knowledge for such work, and, on the other hand, there will ordinarily be no necessity for his taking action in the matter because of the fact that there are many others who could and would take action, if needs be. The clergy, especially those who have pastoral charge over Catholic people (*i.e.*, the bishops and the pastors of parishes), have a far greater obligation to avert harm from the souls over which they have charge. The Legates of the Holy See are principally charged in virtue of their office to watch over the welfare of the Church of the country in which they represent the Holy See. The rectors of Catholic Universities are likewise under special obligation to help to safeguard Catholic faith and morals, for the principal purpose for which the Holy See erects Catholic Universities is to have a stronghold for the defence of Catholic faith and morals.

The famous document of Pope Pius X against Modernism (Encyclical "Pascendi," September 8, 1907) insisted very strongly on the duty of bishops to examine books and other publications circulated in their diocese and to forbid the reading of even those which had been published with the "Imprimatur" in some other diocese, if they judged them harmful to the souls of their people. The reason is that, as the Supreme Pontiff explains, the "Imprimatur" may have been given hastily through over-confidence in the author and without examining the book carefully, and, besides, what may not be harmful in one place, may cause harm in another. If a book deals with very difficult problems or subtle matters and it is very difficult to determine

the correctness of the ideas and opinions expressed, or if perhaps the doctrines of a work on faith or morals are regarded as doubtful, the Holy See would rather have the matter referred to its own tribunal.

CONSEQUENCES OF THE PROHIBITION OF A BOOK

The prohibition of a book has the effect that the book cannot without due permission be published, or read, or kept, or sold, or translated into another language, or communicated to others in any way. A book which has in any manner been forbidden, cannot be republished unless corrections have first been made, and the authority which condemned it or his superior or his successor has given permission for republication (Canon 1398).

If a person applies for permission to publish a book, and the work is condemned, it may not be published. Any book that has been condemned, may not be read, kept, sold, translated, etc., by Catholics subject to the ecclesiastical authority that forbade the book, unless they obtain permission from the authority that forbade the book, or, in case of prohibition by inferior authorities, from the Holy See. It matters not whether the author is a Catholic who published it with the "Imprimatur," or whether it is a book for which no "Imprimatur" was obtained, because the author was a non-Catholic, or, though he was a Catholic, the work was considered to be of a nature that it did not need an "Imprimatur."

Besides the prohibition by special act of the Holy See, of the bishop, or of the competent religious superior, there are many books which are prohibited by the law of the Code through its general prohibitions enumerated in Canon 1399. To books forbidden by these general rules also apply the prohibitions of Canon 1398, excepting only the allowance made in favor of theological and biblical students in Canon 1400.

CLASSES OF BOOKS FORBIDDEN BY LAW

By law, without any special prohibition, are forbidden the following books:

(1) editions of the original text and of ancient Catholic versions of the Sacred Scripture, including those of the Oriental Church, pub-

lished by any non-Catholics. Also translations of the Sacred Scripture into any language made or published by non-Catholics;

(2) books of any writers which defend heresy or schism, or endeavor in any way to upset the very foundations of religion;

(3) books which attack religion or morals of set purpose;

(4) books of any non-Catholics which avowedly treat of religion, unless it is certain that nothing against the Catholic Faith is contained therein;

(5) the following books, if they have been published in violation of the precepts of the Code: books of the Sacred Scriptures, annotations and commentaries on them (cfr. Canon 1385, §1, n. 1), translations of the Sacred Writings into modern languages published in violation of Canon 1391, books and pamphlets which relate new apparitions, revelations, visions, prophecies, miracles, or which introduce new devotions, though under the pretext that they are private;

(6) books which attack or ridicule any one of the Catholic dogmas, books which defend errors denounced by the Apostolic See, books which disparage divine worship or tend to subvert ecclesiastical discipline, and books which of set purpose heap insults on the Catholic hierarchy or on the clerical or religious state;

(7) books which teach or approve of any kind of superstition, fortune telling, divination, magic, communication with spirits and other things of that kind;

(8) books which state that duels, or suicide, or divorce are licit; books which treat of masonic and other sects of the same kind, and contend that they are useful and not pernicious to the Church and civil society;

(9) books which avowedly treat of lewd or obscene matters, narrate or teach them;

(10) editions of liturgical books approved by the Apostolic See in which anything has been changed so that they do not agree with the authentic editions approved by the Holy See;

(11) books in which are published apocryphal indulgences or those condemned or recalled by the Holy See;

(12) images reproduced in any manner representing our Lord Jesus Christ, the Blessed Virgin Mary, angels and saints or other servants of God in a manner foreign to the mind and the decrees of the Church (Canon 1399).

It will be noted that Canon 1399 speaks of "books," and does not mention periodicals and newspapers, and yet it is quite certain that irreligious, anti-Catholic and immoral magazines and papers do more damage to souls than books. Are such magazines and papers forbidden? Yes, for Canon 1384 states that the precepts concerning the censorship and prohibition of books in Canons 1385-1405, apply also to newspapers, periodicals and other forms of publications, unless it is evident from the context that a certain precept of the Code speaks of books only (*e.g.*, books of the Sacred Scriptures). What is to be said of many magazines and papers which at times attack the very foundations of belief in God, or of the morality required by the natural and the positive divine law, or teach and defend impurity, not to speak of their attacks on specific Catholic principles of religion? These publications undoubtedly do a great deal of harm, and, when it is quite apparent that the general trend of them is irreligious, anti-Catholic, impure, no loyal and true member of the Catholic Church may read such magazines and papers. If even occasionally forbidden reading matter is found in them, one should not sully one's mind with that sort of thing but turn from it. The furnace or the kitchen-stove is the best place for such writings.

CONCESSION TO STUDENTS OF THEOLOGY AND SACRED SCRIPTURE

The use of those books mentioned in Canon 1399, n. 1 (*viz.*, editions of the original text and of ancient Catholic versions of the Sacred Scriptures published by non-Catholics) and books published against the precept of Canon 1391 (*viz.*, translations of the Sacred Scriptures into modern languages published without proper permission), are permitted to be read only by those who in any way are engaged in theological or biblical studies, provided that these books are faithful and entire publications of the sacred text, and do not either in the introductions or in the annotations attack the dogmas of the Catholic Faith (Canon 1400).

PERSONS EXEMPT FROM THE LAWS ON PROHIBITION OF BOOKS

Cardinals, bishops (including titular ones), and other Ordinaries, are not bound by the ecclesiastical prohibition of books, provided they employ the necessary precautions (Canon 1401). Note that the Code states that they are exempt from the *ecclesiastical* law on the

prohibition of books. The divine law forbids everyone to expose himself to danger of sin recklessly (*i.e.*, without necessity or proportionate reason and without employing the means to ward off harm to one's soul when one has to expose oneself to danger). The ecclesiastical law forbids the reading, keeping, selling, etc., of certain books, even if one is certain that the reading, etc., of the forbidden literature will not endanger his faith or entice him to sins of immorality, for Canon 21 states: Laws which are made for the purpose of guarding the faithful against general danger, must be observed even though in some special case there is no danger.

FACULTY OF ORDINARIES TO GRANT DISPENSATION TO READ FORBIDDEN BOOKS

Ordinaries may grant to their subjects permission to read the books forbidden by the law of the Code (*cfr.* Canon 1399), or those forbidden by decree of the Apostolic See, for individual books only and in urgent cases exclusively. If they have obtained a general faculty from the Holy See to permit their subjects to keep and read forbidden books, they should be discreet in the use of the faculty and give permission for just and reasonable cause only (Canon 1402).

EXTENT OF PERMISSION FROM THE HOLY SEE TO READ FORBIDDEN BOOKS

Persons who have obtained permission from the Holy See to keep and read forbidden books, may not by this faculty read and keep books forbidden by their own Ordinaries, unless in the Apostolic indult the permission is expressly given to read and keep books condemned by any ecclesiastical authority. Moreover, persons who have received the faculty to keep and read forbidden books, are under grave precept obliged to guard the books in such a manner that they may not fall into the hands of others (Canon 1403).

CONCERNING BOOK STORES SELLING FORBIDDEN BOOKS

Booksellers shall neither sell nor loan nor keep books which avowedly treat of obscene matters. They should not have other forbidden books for sale, unless they have obtained due permission from the Holy See; and, even with that permission, they should not sell

forbidden books unless they can prudently judge that the buyer legitimately asks for them (Canon 1404).

PERMISSION AND PROHIBITION OF THE NATURAL LAW

By the permission obtained from any authority of the Church to read forbidden books, no person is in any way freed from the prohibition of the natural law forbidding the reading of books which are to him a proximate spiritual danger. Local Ordinaries and others charged with the care of souls shall give timely warning to the faithful concerning the danger and harm of reading bad books, especially prohibited books (Canon 1405).

Evidently the Church neither intends to nor can relieve any person from the obligation of the law of God to shun whatever may lead us into sin. There is more danger in reading statements and arguments of erroneous irreligious teaching, or attacks on the doctrines and practices of the Church and on the moral principles of Christianity, than one might at first be inclined to believe. If, however, a person has very little knowledge of religion, and knows hardly anything of the intellectual arguments by which the human mind can at least feel assured of the reasonableness of the faith, the irreligious, anti-Catholic, morally unprincipled literature which is issued so plentifully today must necessarily weaken his faith and gradually make him indifferent towards God and God's commandments.

The evil that is done to the Catholic Church by bad reading cannot be stopped unless heroic and concerted action is taken against it by bishops and priests, since the Church has no means of stopping the veritable flood of irreligious and impure books, magazines and papers it condemns by the general laws which we have just enumerated under Canon 1399. In order that this prohibition of the Church may have its desired effect, it is necessary that the Catholic people be instructed on these laws and urged to observe them. However, it does not suffice to warn the people against bad reading; they should be persuaded of the importance of good reading. In fact, with many of the Catholic people knowledge of their religion is so obscure and indefinite that it becomes a duty for them to inform themselves better. There is no lack of Catholic books, magazines and papers, but in many a Catholic home, as we know from experience, there are no Catholic books or magazines. The daily news-

papers are almost the only thing a great many people read, and the daily press is practically entirely out of the scope of Catholic influence.

ECCLESIASTICAL PENALTIES FOR VIOLATION OF
LAWS ON PROHIBITION OF BOOKS

An excommunication specially reserved to the Holy See is *ipso facto* incurred by the publishers of books written by apostates, heretics and schismatics defending apostasy, heresy or schism. The same excommunication is incurred by those who defend these books and other books prohibited *nominatim* by Letters Apostolic, and by all who with knowledge of the prohibition and penalty, without due permission, read or keep those books. The prohibition of a book by Letters Apostolic is not frequent. The vast majority of forbidden books put on the "Index" have been forbidden by the Sacred Congregation of the Index, or, after the suppression of that Congregation, by the Sacred Congregation of the Holy Office, which at present has charge of the matter of forbidden books. If Catholic people read other books forbidden either by the "Index" or by the general laws of Canon 1399, they are guilty of the violation of a grave law of the Church, and are guilty of grievous sin if they do so with knowledge of the ecclesiastical prohibition.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

X. The Zeal of the Priest

The derivation of a word often throws a great light upon its meaning. So, when we learn that the word "zeal" comes from a Greek expression meaning "to boil" or "to pulsate with heat," this brings home to us the more vividly that zeal is the effect of the fire of love—is, indeed, love expressed in action. Thus, when we speak of "zeal for souls," we mean the pulsing and eager energy to save souls, the outward effort for the salvation of souls, which is the result of inward charity. True zeal for souls is, therefore, only the outward expression of the inward flame of love of God, and of one's neighbor for the sake of God.

Since it is very evident that the priest, another Christ, is called to a special inward charity for God and his neighbor, it is evident, too, that he ought to possess and show especial zeal, which is the outward manifestation of that charity. Real love is always shown in action for the benefit of the one who is loved. If we do not work and make efforts to show our charity, this is the best of all proofs that our charity is cold. Without charity, zeal cannot be genuine, and without zeal charity lies open to suspicion. Both must go together, and one helps the other.

THE BEAUTY OF PRIESTLY ZEAL

The zeal of a good priest is a very beautiful thing to see. He spends himself for his people. He does not measure out his services to them, nor check off what he will do and what he will not do, but he makes the limit of his ability the limit of his service to them. In the literal sense of the word, he does all that he can. Even with a very moderate equipment of talent, natural forces, or that intangible, precious thing which we call personality, the priest can do wonders if he has this active zeal, this "boiling up" of charity into outward good works. It is quite surprising to see how true it is that nothing can take the place of zeal in priestly work—neither talent, nor an agreeable character, nor worldly influence. When the priest is de-

clared to be prudently zealous and zealously prudent, his essential praise has been spoken.

LOVE, THE GREATEST OF MOTIVES

It is to the credit of human nature that love is the greatest of all motive powers, and that the love of God is the strongest of all loves. Men will work more faithfully, constantly and unwearingly for the love of God than for selfish gain, providing always that they have enough of the love of God to nerve them and impel them to that labor. This is why we see priests, who are quite ordinary men so far as talent or accomplishments are concerned, doing superhuman work and accomplishing marvelous things because of their zeal. The example of the *Curé d'Ars*, a simple country priest recently raised to the altars of the Church, brings this home to us very vividly. His education was very meager, his early schooling poor. He began to study for the priesthood when he was a good deal older than most seminarians. He knew so little Latin that he had to study his course of philosophy in French. After failing in his examinations for entrance to the seminary, he barely succeeded in getting through and being admitted on a reëxamination. Finally, being ordained, he was sent to a remote little country town to be assistant to a friend of his; and then, on the friend's death, was made parish-priest of *Ars*, an insignificant village, where the people were by no means given overmuch to piety and devotion.

THE ZEAL OF THE CURÉ D'ARS

But the heart of the simple priest of *Ars* was full of divine love, which manifested itself in a marvelous zeal for souls. He began with the people of his own village, and worked unwearingly to reclaim them from evil practices and bring them to the fervent exercise of religion. Little by little, the fame of his holiness and of the wonderful zeal and skill he possessed for the direction of souls, travelled far and wide, first through France, then through Europe, and finally throughout the civilized world.

People began to pour in from every quarter of the globe. The little parish church of *Ars* became a place of pilgrimage. Men and women, in every rank of life, brought their sins and sorrows to the feet of this lover of souls. A superhuman strength, at once the re-

sult and the reward of his zeal, sustained this simple priest through labors, of which the very recital makes one tremble. He was perpetually at work by night and by day, helping souls. Day and night he was besieged by insistent multitudes. For the last ten years of his life he spent sixteen and sometimes eighteen hours a day in the confessional.

Towards the end, twenty thousand persons visited Ars every year. These people came for every manner of purpose, to ask his advice in every sort of difficulty, to confess every kind of sin, to get his help to decide their vocation, to obtain comfort in their sickness. Merely to read the account of the mode of his daily life for years before he died leaves us astounded. He used to arise after two or three hours of sleep, and go to his church in the small hours of the morning. There he would find a crowd waiting for his coming to go to confession. He would leave the confessional only to say Mass and preach, and would then return again until noon.

At noon, he went into his own little house—which one can now visit as a place of pilgrimage—and took his frugal meal. How wretched was his food, one may conjecture from the fact that it was his custom each week to boil a pot full of potatoes for himself, and to eat these cold for the rest of the week. At the end of this solitary meal, he went into the parish residence to confer with his assistant priests; then, back into the pulpit or into the confessional to listen once more to the streams of penitents until late at night. Then he would retire to his wretched abode to snatch his few hours of sleep.

THE SERVICE OF FORTY YEARS

It was pure priestly zeal which enabled this holy man thus constantly to keep up a way of life beyond the powers of nature. Yet he sustained this terrible ordeal for many years, and died at the age of seventy-three. He had been parish priest of Ars ever since 1818, so that this career of priestly zeal had continued for forty-one unbroken years. During all this time, the amount of food and sleep he took seemed utterly insufficient even to sustain life, much less to strengthen him for such superhuman labors.

When he had been parish priest of Ars for seventeen years, the bishop forbade him to attend the annual retreat of the clergy, because, he said, so many people were flocking to Ars, seeking his help.

When the *Curé d'Ars* began his pastorate, that little village was utterly obscure and unknown. When he laid down his weary bones to rest after forty-one years of priestly zeal, the town was famous throughout the Catholic world. The great ones of the earth had come to kneel at the feet of this simple old man, to seek counsel on their most important affairs. Bishops had asked his spiritual aid and advice; great preachers had come to sit beneath his pulpit and hear the plain words, full of unearthly fire, which fell from his lips in a voice scarcely audible, but which moved men's souls more than any worldly eloquence could have done. Every priest, dwelling on the career of the *Curé d'Ars*, can better realize the meaning of priestly zeal and its mighty powers to transform a simple, unlearned priest into a tower of strength, a giant of apostolic labors, a light, not only to his own parish and neighborhood, but to the entire nation in which he lives, and indeed to the entire Catholic world.

THE ZEAL OF ST. FRANCIS DE SALES

Since we learn best by examples, let us turn to another model of priestly zeal, marvellously different from the *Curé d'Ars* in most things, but like him in sanctity and thirst for souls. Francis de Sales was a member of a great family of Savoy. He was destined for a brilliant career by his birth, his talents and training. Admitted to the law, he was just about to be given the dignity of Senator, and his father had chosen for his bride one of the noblest and richest maidens of Savoy, when he insisted on becoming a priest. The Bishop of Geneva then obtained for Francis the highest office in his diocese after his own—that of provost of the Chapter of Geneva.

But the zeal of Francis de Sales was not content with high offices. He threw himself with burning charity into the same sort of work that made the *Curé d'Ars* a mighty power for good. He heard confessions unwearyingly. He preached and wrote. At the peril of his life, he undertook to preach the Gospel in Le Chablais, a stronghold of heresy. His flaming zeal, joined with a gentle kindness and earnestness which won men's hearts, gained first the attention, then the good will and the conversion of multitudes. Chosen coadjutor to the Bishop of Geneva when he was but thirty-one years of age, he visited Paris on his return from a trip to Rome, and there Henry IV wished to keep him in France. But he went back to Geneva, succeeded to

the Bishopric, and continued, in his loftier station, the tireless exercise of zeal that had characterized him as a young priest. His food, his dress, his household, were as simple as could be. He cut off all unnecessary expenses so that he might have more to give to the poor.

LOVE EXPRESSED IN ACTION

His labors were extraordinary in their diversity and constancy. He founded catechetical instructions for all the faithful, children and adults. He visited the most remote parishes, far up in the mountains of his diocese. He preached without end, in his own diocese and in other dioceses. During his last stay of about a year in Paris, the clamors of the people made it necessary for him to go to the pulpit every day, and preach to them. He heard numberless confessions, wrote hosts of leaflets and scattered them among the heretics, and composed books that are still used today for spiritual reading.

With all these labors, he found time to become, with St. Jane de Chantal, one of the founders of the Visitation Sisterhood. His correspondence, which for the most part was prompted by zeal for souls and aimed at giving spiritual direction to the host of people who wrote him, was almost without limits. In the midst of all this tremendous activity, Francis de Sales maintained a calmness, a patience, a gentleness, a charm of manner and sweetness of soul which has become a proverb in the Church of God. When he died in his fifty-sixth year, he was already enshrined in the hearts of all who knew him, and, as in the case of the *Curé d'Ars*, his beatification and canonization followed with relative swiftness upon his death.

Here are two priests strikingly different in natural gifts, birth, education, and training, and yet their careers are wonderfully alike in their spirit and zeal. Take away from the *Curé d'Ars* his fiery zeal for souls, and you would have a very plain country priest, devoid of natural attractiveness, utterly incapable of reaping any very great harvest of souls. Take away from Francis de Sales that same fiery zeal, and you would have a cultured gentleman, a polished ecclesiastic, a man entirely different from the *Curé d'Ars*. It is the fire of zeal which has made both these different natures glow and flame with heavenly light, until each has become a flame in the darkness of earth, drawing to its warmth and beauty countless souls.

INWARD LOVE AND OUTWARD LABOR

No matter what his talent or lack of talent, his natural gifts and acquired accomplishments, or his simplicity and lowliness, every priest may take courage from one or other of these example of zeal. If it had been our happy fortune to meet either one or the other of these great lovers of God and man, and we had asked them: "What is the essential requisite for priestly zeal, the swiftest means for its acquirement and the surest way of persevering and growing ever more zealous," they would certainly have replied that it is the love of God which forms the source and inspiration of true priestly zeal.

Since zeal is "love in action," inward love must be the inspiration of outward zeal. A man may be of a very active disposition, may throw himself into outward enterprises, may build many churches and inaugurate many activities, but without this spirit of inward love these outward enterprises are not truly zealous. On the other hand, a man who has the real love of God in his heart, and who loves souls for the sake of God, cannot help engaging in exterior activities when the occasion arises and it is God's will that he shall labor for the salvation of souls. Then, the genuine zeal of his exterior labors, the fervor and perserverance with which he pursues souls to bring them to Christ, is a most trustworthy measure of his genuine, interior love.

THE SPHERE OF MOST PRIESTS

This outward zeal for souls may take different forms, according to the circumstances into which Providence puts the priest. Most priests find their sphere of labor very like that of the *Curé d'Ars*, and the simple work of the parish, the hearing of confessions, the saying of Mass, preaching, visiting the sick, managing parish activities and organizations, are the destined and providential avenues of their zeal. A far lesser number of priests are called to a state like that of Francis de Sales, a state of dignity and honor where they can and should exercise the same virtues and undergo labors similar to those of the *Curé d'Ars*, though under different circumstances. To some priests, the opportunity is given of preaching, teaching, and writing; others still may find the chief outlet of their zeal for souls in patient suffering and hidden prayer. The desire to pray and to suffer always accompanies true zeal for souls, and no man who is called to be a priest ought to be without that sublime desire to imitate Christ in suffering and praying for the salvation of mankind. But

the desire to use one's talents to write (if one can write), to preach, to spread God's Kingdom, is likewise a part of zeal.

The Curé d'Ars has left behind him sermons and sayings, lovingly preserved, which show clearly that the inspiration of his amazing zeal was none other than the love of God and of man. But St. Francis de Sales, whom Pope Pius IX proclaimed in 1877 a Doctor of the Universal Church, is much more explicit and methodical in his teaching. In his works, which deal so largely with the love of God, the Saint points out that love is the fulfillment of the law, that to love God as we should we must subdue our lower nature, and put off inordinate selfishness, mortifying our mind and our will from the motive of love. This inward spirit of the love of God, as he points out, will result in an outward life of generous fidelity to the will of God, and in the constant, cheerful performance of our duty as perfectly as we can, because therein the will of God is manifested to us.

This is the simple formula for a zealous priestly life—that the priest, for the love of God, should subdue himself, should put off all inordinate inclinations or attachments to creatures, and should give himself to his duty, for the love of God and man, as diligently and as perfectly as possible. This teaching of the great doctor of the spiritual life, is applicable to all men, but especially to the priests of God, who are bound in a special way to imitate the zeal of Christ.

THE SECRET OF ZEAL

We have here, then, the heart of the whole question of priestly zeal. The secret of zeal is love. Where the priest is faithful to all his duties, works untiringly for the salvation of souls, is urged on by an inward charity that leads him to spend his whole life in praying for souls, seeking for souls, working for souls, then that priest may be consoled with the thought that his zeal is a light and consolation to the Church of God, and that the inspiration of that zeal is divine love. Where a priest falls short of the zeal he should possess, the reason of that defect is a defect of divine love. Here, surely, is true in a sublime degree that saying of St. Augustine: "Love God and do what you please." So will that other saying be verified in the zealous priest: "Where there is love, there is no labor: but if there be labor, the labor itself is loved."*

* The next article of this series will deal with "The Priest's Prayer."

ANSWERS TO QUESTIONS

MAY FACULTY TO DISPENSE OTHERS BE USED IN ONE'S OWN FAVOR?

Question: If the regulations of the diocese give to all priests of the diocese the faculty to dispense from the obligation of fast and abstinence during Lent, or perhaps throughout the year, may a priest dispense himself from the obligation, provided he believes he has a sufficient cause?

SUBSCRIBER.

Answer: Canonists and moralists quite generally teach that a delegated faculty which is not restricted to a certain number of cases or to certain individuals, but is rather universal with respect to the persons for whom the power of dispensing from certain obligations is granted, may be used to free oneself from the obligation. Some canonists and moralists have objected to such a use of the faculty, because nobody should be judge in his own cause. However, the principle that one cannot be judge in one's own case applies to judicial matters of both the external and internal forum, not to matters of the so-called voluntary jurisdiction (*i.e.*, release from obligation of the law, concession of favors and privileges). As far as we know, there was no explicit ruling in pre-Code law on the use of the voluntary jurisdiction in one's own favor. The Code, in the Chapter on Ordinary and Delegated Power, states in Canon 201, §3, that the voluntary jurisdiction may be exercised in one's own favor.

LITURGICAL PRECEDENCE BETWEEN FEAST OF PATRON OF A NATION AND PATRON OF A PARISH

Question: If both the feast of the Patron of a Nation and the feast of a Parish fall, for instance, in Holy Week, and have to be transferred, what feast gets the first free day in reference to the priests of the parish whose Patronal Feast has to be put on the next free day?

PAROCHUS.

Answer: The correspondent wished to know whether the Diocesan *Ordo* was correct in giving the first free day to the Patron of the country and the second free day to the Titular Feast of the parish. The *Ordo* was correct. The reason is that the Patron of a nation was a holyday of obligation, and, though in many countries the Patron Saint's day was no longer observed as a holyday of obligation and

was universally suppressed as such by *Motu Proprio* of Pope Pius X, July 2, 1911, it still remains a holyday in liturgy (the so-called *Festum feriatum*), and for this reason gets precedence over the Titular Feast of a church. The obligation of pastors to apply Holy Mass for the people still remains on the Patron Feast of a nation. The Titular of a church is popularly called the Patron of the church, but in the liturgical language it means the name of a church, for churches may be named either in honor of a mystery of our Faith or in honor of one or more Saints. In former times not only a nation or country had its Patron Saint, but also towns and villages had their own special Patron Saint. From that ancient practice doubts arise in some places whether the Titular of a parish church is perhaps also the Patron of the town or village. If in former times the Titular of a parish was kept by the people of the town as a holyday of obligation, it is an indication that the Titular Saint was also the Patron Saint of the town (cfr. Brehm, "Die Neuerungen in Missale," p. 131).

DISPENSATION OF FAST AND ABSTINENCE FOR MEN IN ARMY AND NAVY

Question: How far do the laws of the Church regarding fast and abstinence bind soldiers in the army during peace time? Tanqueray, I think, in treating of abstinence exempts them on all days except Ash Wednesday, the last three days of Holy Week, and the vigils of Christmas and Assumption. One bishop in his Lenten Regulations states that soldiers and sailors in active service may eat meat every day of the year except Ash Wednesday, Good Friday and the vigil of Christmas. Do the same regulations pertain to the officers as well as to the enlisted men? SACERDOS.

Answer: A special Indult was given for the men serving in the army and navy of the United States. That Indult (which, of course, was not revoked by the Code of Canon Law) excepted the days which our correspondent quotes from Tanqueray. Since that Indult was given, the Code of Canon Law has abolished some of those days mentioned in the Indult: for example, Holy Thursday is no longer a day of abstinence but of fast only, Holy Saturday has remained an abstinence day like all Saturdays of Lent (but fast and abstinence cease at noon); for the United States, however, the abstinence on Saturdays in Lent has been transferred to the Wednesdays. Why the one bishop in his Lenten regulation said that the soldiers and

sailors are dispensed from abstinence on the Vigil of the Assumption is not quite clear, unless the bishop considered that the soldiers and sailors also participate in the Indult for working people, in which the Vigil of the Assumption is no day of abstinence. The Indult for the soldiers and sailors in actual service includes all men in the service, both privates and officers; and, if they are married and their families live with them, the members of their families participate in the Indult. Some authors hold that when the men are on leave of absence they are obliged to observe the general rules of the faithful in reference to abstinence (cfr. Augustine, "Commentary," VI, 183), but that seems to be an unnecessary restriction of their Indult, because it is given to them to enjoy as long as they are in actual service—*i.e.*, not retired or discharged—and the opinion of Génicot ("Theol. Moral.," I, n. 449, 5th ed.) is to be preferred, according to which they may enjoy their Indult even on leave of absence, for they still are in actual service. If even on the few days from which they have not been dispensed the abstinence becomes morally speaking impossible, they are excused. In Belgium, Génicot observes, the soldiers and sailors are dispensed from abstinence on all days except Good Friday. It must be noted that the Indult speaks of abstinence only, for the Church usually does not grant general Indults from fasting; at least, both the Indult for working men and that for soldiers and sailors speak of abstinence only. In many instances they will be excused from fasting because of the service, and the confessor can easily obtain faculty to dispense them; the army chaplains usually have the faculty as pastors.

INTERRUPTION OF THE NINE FIRST FRIDAYS

Question: In making the nine First Fridays it happened this year that Good Friday fell on the First Friday. In such cases is it possible to make the First Fridays by receiving Holy Communion on the tenth Friday?

SACERDOS.

Answer: Pope Leo XIII, September 7, 1897, granted a plenary indulgence to those who on the First Friday of any month receive the Sacraments, pray for the intentions of the Holy Father and the Church, and meditate for a while on the infinite goodness of the Sacred Heart of Jesus. The nine First Fridays made for the purpose of obtaining from the Sacred Heart the grace of final per-

severance has not received the official approval of the Church. In the private revelations made by our Lord to Saint Margaret Mary Alacoque, He is said to have promised to give the grace of final perseverance to those who receive Holy Communion on nine consecutive First Fridays. Since the revelations have not been approved, a decision of the Church on the interruption of the nine first Fridays need not be looked for. Not only may Good Friday break the series of nine first Fridays, but also other unavoidable circumstances (*e.g.*, sickness, urgent business, etc.). The devotion of the nine First Fridays may safely be encouraged by priests, and they need not hesitate to do so, because the Church has not officially recognized the nine First Fridays; for there is nothing unusual about the conduct of the Church in reference to this matter, as she is not wont to approve private revelations as revealed. Since we do not know whether it would suffice for the purpose of obtaining the special grace to receive the sacraments on an additional First Friday when the series is broken without one's fault, it is best to start it over again. In fact, Catholics should be urged to receive, if possible, every First Friday.

REFUSAL OF ABSOLUTION FOR KEEPING COMPANY WITH NON-CATHOLICS

Question: A Catholic girl seventeen years of age keeps company with a non-Catholic young man with a view to marriage. She does nothing to make him acquainted with the Catholic religion, and even goes against the will of her parents who advise her against this company-keeping. Would this be a grievous sin? Would a confessor be justified in refusing absolution?
PASTOR.

Answer: The Church says that she most severely forbids marriages of Catholics with non-Catholics; and, if so, it is evident that she with the same rigor forbids Catholics to keep company with non-Catholics. Unless there are just and grave reasons why a person contemplates mixed marriage, the company-keeping with a non-Catholic is implicitly forbidden by the law forbidding mixed marriages. Besides, a Catholic has no right to make the non-Catholic believe that marriage is intended, unless the Catholic party is certain that: (1) he has a justifiable serious reason for a mixed marriage, and (2) the non-Catholic party is of such a disposition that he will not interfere with the religious obligations of the Catholic, and (3) will sincerely

promise to have all the children raised in the Catholic Faith. If the Catholic party does not mention religion at all while keeping company, and then shortly before the marriage tells the non-Catholic that he must make the promises before the priest concerning those points of religion, the non-Catholic justly resents these demands and unwillingly makes the promises. Very likely the carelessness of the Catholic party to settle the questions about the religious obligations at an early date of their acquaintance, is the reason why so many non-Catholics later on neglect to comply with the religious promises. They feel that they have been deceived, but the deception should not be blamed on the Church but on the careless Catholic. Unjustifiable company-keeping with non-Catholics and, in addition, indifference as to the settlement concerning the religious obligations of the Catholic, is undoubtedly grievously sinful, and a Catholic cannot worthily receive the Sacraments of the Church while he perseveres in that state.

What should the confessor do? It seems to us that the confessional is not the place where the matter can be adequately dealt with. Such Catholics should be directed to settle the matter with their pastor before they expect to receive absolution. It is a case similar to that in which a parent accuses himself of sending the children to a non-Catholic school, alleging some reason or other why he or she does not send them to a Catholic school. The confessor is not supposed to settle the question, but to withhold absolution until the penitent has settled the matter with his pastor (or directly with the bishop). In the matter of company-keeping with non-Catholics, the confessor can do very little when he does find out such relations, because there is no uniform practice in the matter. If in all dioceses it were published again and again that Catholics who keep company with non-Catholics must mention the matter in confession, unless they have previously settled the matter with their pastor, and if otherwise the case were considered everywhere like a reserved case, so that absolution would be refused everywhere unless the matter were first settled with the pastor—something could be done to lessen the number of mixed marriages, and to have those that are justifiable contracted in harmony with the law of the Church. Then Catholics might begin to realize that it is wrong to frustrate the law of the Church by doing things which give the Church no other alternative than either to de-

sist from the prohibition or to see marriages contracted through spite before a minister or a civil magistrate.

Is it sinful for a young man or a young lady to marry against the objection of their parents? The Code of Canon Law prescribes that the pastor should gravely admonish minors (*i.e.*, those under twenty-one years of age) not to contract marriage without the knowledge or against the reasonable objections of their parents; and, if they refuse to obey this precept of the Church, the pastor is forbidden to witness their marriage without first consulting his local Ordinary (*cfr.* Canon 1034). The Church evidently considers disobedience and disrespect in this matter a grave neglect of duty towards parents. Here again the confessor cannot do anything else than refer the young man or woman to the pastor; he himself cannot find out the complete circumstances of the case, for he would have to know what might be said on both sides.

CONDUCT OF THE FAITHFUL DURING THE ELEVATION IN MASS AND BENEDICTION

Question: The recent publication in the *REVIEW* of the Exposition and Benediction of the Blessed Sacrament in which "the desire of the faithful to behold the Sacred Host" is mentioned, reminds me of the indulgence granted by Pope Pius X, May 9, 1907, to all the faithful who during elevation at Mass look at the Sacred Host and say a short prayer expressive of an act of love—as, for instance, "My Lord and my God." I remember having been told that the Pope in granting this indulgence intended thereby to abolish the custom then prevalent among the people (a remnant of Jansenism?) to bow their heads and strike their breasts while the Sacred Host is elevated. Is this true? If so, the custom now common, not so much among the faithful as in certain Sisterhoods of bowing the head and raising it again while the Sacred Host is shown, as if an electric current was suddenly turned on the whole community, must have been introduced and recommended by some pious souls either desirous to improve upon papal directions or ignorant of their meaning. The same may be said of Convent boarding schools where the pupils have been trained to go through the same ceremony as the Sisters. Should priests and chaplains react? Recent studies (Msgr. Batiffol and Abbe Dumontel's recent thesis "*Le desir de voir l'hostie*") seem to prove that the Elevation at Mass owes its origin precisely to the desire of the faithful to behold the Host.

READER.

Answer: The indulgence of seven years and seven quarantines, and plenary indulgence once a week with reception of Holy Communion, granted to those who at the elevation in Holy Mass or Exposition of

the Blessed Sacrament look devoutly at the Sacred Host and pronounce the words "My Lord and my God," may or may not have been granted with the purpose of discouraging the bowing of the head and striking of the breast during the elevation. We do not know of any sure source from which the intention of the Holy Father could be learned with certainty. Devout adoration of the Blessed Sacrament by bowing of the head and striking of the breast is very becoming, just as is the devout looking at the Sacred Host. No act of reverence towards the Blessed Sacrament should be called a remnant of Jansenism, for it is absolutely true that our sinful eyes are not worthy to look at the Lord, even in His veiled presence. All sorts of superstitious effects have in former times been attributed by ignorant people to the looking at the Host. Pope Gregory X is said to have ordered that the faithful at the Elevation should fall on their knees, bow profoundly, and strike their breasts. The same was ordained in England by the Synod of Exeter, chap. IV (cfr. Binterim, "Denkwürdigkeiten," Vol. IV, part 3, p. 438).

It is evidently the desire of the Church that the people devoutly raise their eyes to the Sacred Host at the elevation. To bow their heads before and after, or any other signs of reverence and adoration, are not out of place. However, the one thing to be desired in all outward acts of worship in our churches and chapels is uniformity. Since the actions of the faithful at Holy Mass and other functions are not regulated by our liturgy in every detail, as the actions of the priest and other ministers of the altar are, it will be difficult to obtain absolute uniformity.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALES

The Pauline Privilege with Impediment of Crime

By VALÈRE J. COUCKE, LL.B.

Case.—Titius, a pagan, marries another pagan, Titia. A few years later the family peace is broken, and Titius leaves his wife and child and goes into another part of the country. There he becomes the friend of a Catholic family, and gradually begins to know and love the Catholic religion. Finally, moved by the grace of God, he is converted to the True Faith, and is baptized in a Catholic Church. The parish priest who baptizes him, having heard of how he has lived, advises him to interpellate Titia as to whether she also wishes to be baptized, or whether, at least on account of the child's good, she will take up their family life once more. At length Titia replies (1) that she will never become a Christian, and (2) that she is even less willing now to live with Titius than formerly. Titius gives his wife's reply to his confessor, who then suggests that, by employing the Pauline Privilege, he should marry a Catholic. A little later Titius desires to marry a certain Catholic widow, name Caia. She consents, and they mutually promise to marry one another. Furthermore, a law exists in that country by which marriage has to be gone through before a civil official prior to its contraction before the Church. Now, it so happens that Titius and Caia are unfortunately hindered from marrying before the Church, even though the civil formalities have been fulfilled, and the ecclesiastical marriage has to be delayed for a few days. Meanwhile, Titius and Caia, overcome by temptation, commit fornication. When their confessor hears of this, prior to their marriage before the Church, he begins to doubt as to whether, after the said fornication, the Pauline Privilege is still applicable, or whether an impediment of crime now exists to Titius' marriage with Caia for the following two reasons, that adultery has been committed (1) with promise of marriage, and (2) with an attempt, by the civil act, also at marriage. How is this case to be solved?

Solution.—The Pauline Privilege may be applied, and the impediment does not exist. That this solution may be clearly understood, a little explanation will be necessary: (1) concerning the Pauline Privilege, and (2) regarding the various conditions required in connection with the adultery and the promise of or attempt at marriage, before the impediment may be contracted.

1. *Concerning the Pauline Privilege.*

In I Cor., vii. 12-15, St. Paul says: "If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away. And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

. . . But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace."

The teaching of St. Paul is that a dissolution of the conjugal bond may take place, if the unbeliever refuses to live peacefully with the believing spouse. The reason is the advantage of the faith (*favor fidei*), from which married people would be deterred if they were bound to observe continency in cases where peaceful cohabitation with their unbelieving spouse was impossible. The following should also be carefully noted regarding the Pauline Privilege:

(1) The "Casus apostoli" deals with a legitimate marriage—*i.e.*, contracted between two unbelievers—whether it be "consummatum" or not. Now, in our case the marriage of Titius and Titia was one validly contracted between two unbelievers. Their marriage was "consummatum," for there was even a child born to them. In this respect there is no hindrance to the application of the Pauline Privilege.

(2) It is also necessary that one of the spouses receive the Sacrament of Faith (*i.e.* Baptism). In our case Titius was baptized by a Catholic priest.

(3) It is required that the other spouse desert. He (or she) is accounted to have deserted, when *both* the following conditions are fulfilled: (a) he (or she) remains a pagan, *and* at the same time (b) refuses to live peacefully with the converted spouse. For, should the unbelieving partner also be converted before the already converted one marries again, no advantage may be taken of the Pauline Privilege, a fact evidently proved by the tenor of the Apostles' teaching, and which has often been firmly laid down by the Holy See. In our case, however, Titia was not then baptized, and indeed had no wish to be; nor did she want to live peacefully with Titius, for she had no desire to recommence their community of bed and board (*consortium tori et tecti*)—and this from hatred of the Faith, and without Titius having since his baptism given any cause on account of which Titia could have refused cohabitation. Nothing is thus wanting in this respect to prevent the application of the Pauline Privilege.

(4) It is, moreover, necessary that Titia's refusal be known by an interpellation made in the proper way. Thus, Titius wrote to Titia, who replied that she did not wish to be baptized, nor had she any

desire to take up her abode with him once more. Such an interpellation ought to be made with the Ordinary's authority; but, overlooking the probability that Titius did so since his parish priest was his counsellor, it should be noted that a privately made interpellation suffices for the valid application of the Pauline privilege.

(5) From the moment, then, that Titia's reply arrived, Titius had the right to marry again, and so he could promise marriage to Caia without doing his wife, Titia, an injustice.

(6) The marriage which Titius had contracted while still a pagan is dissolved *the moment he validly marries Caia*—and therefore not on the receipt of Titia's answer nor on the fulfillment of the civil formalities, but from that moment only when, in the presence of the parish priest and two witnesses, he was to have contracted marriage with Caia. Therefore, as long as this has not been accomplished, Titia remains Titius' lawful wife, and she alone holds the exclusive right regarding such acts as are of themselves apt for generation. Wherefore, the carnal intercourse between Titius and Caia prior to the celebration of matrimony before the Church is a grave injustice committed against Titia. Titius and Caia in all probability, however, did not commit this injustice *formally*; and, even if they had, they did not contract an impediment, for ever since the receipt of Titia's letter Titius has had the right of contracting marriage with Caia by using the Pauline Privilege.

II. *Concerning an impediment of crime arising out of adultery with promise of or attempt at marriage.*

In order that such an impediment may arise, the following conditions are required:

(1) The adultery committed must be formal and not merely objective, and further, both accomplices must be aware of the marriage against which an injustice is done by adultery. In our case, however, it could very well have happened that Titius, once he had received Titia's reply, thought that he could not longer do Titia an injustice by committing fornication with Caia, because he considered himself freed of all obligation towards her from that moment. Should Titius or Caia have thus erred, the adultery would not have been contracted formally, and hence it may happen that no impediment of crime was contracted in this respect.

(2) Moreover, in order that the promise of or attempt at mar-

riage may constitute an element of crime, it is, among other things, necessary that it be injurious to the existing marriage. Here, however, it was in no way injurious, because from the moment Titius has the right of contracting a new marriage (*i.e.*, on receipt of Titia's reply), he may promise Caia marriage without doing Titia an injustice, and the civil formalities may also be gone through.

(3) Regarding the fulfillment of the civil formalities in our case, such cannot be properly called an "attempted" marriage, unless one wishes to accuse all Catholics living in such country of attempting marriage, whenever they go through the civil formalities according to the law of the State, prior to contracting marriage before the Church. And, in fact, a marriage may only be called attempted when it is invalidly contracted in bad faith on the part of at least one of the two partners. In our case, Titius and Caia merely wished to fulfill the civil formalities, and did not intend to contract their marriage at that moment.

From the foregoing explanation, therefore, the solution to the confessor's doubt is evident, namely, that the Pauline Privilege can be applied, even after Titius' fornication with Caia, and that an impediment of crime does not exist.

Restitution

By H. DAVIS, S.J.

Case.—Titius and Bertha, husband and wife, were engaged to look after a store. It was popular and attracted many customers. The wage given was the customary wage of the city, and Titius and Bertha made no complaint. In the course of some ten years, they made a good deal of money for themselves by adulterating the goods and by selling inferior articles above the list prices. Eventually, the store was bought up by a big business, and Titius and Bertha retired. They, however, had made enough money, over and above their legitimate savings, to set up a business for themselves. They carried on the business for some years, sent their children to expensive schools, and had a balance at the bank for a considerable amount in both their names. As they were in bad faith, they ceased going to the Sacraments. Bertha, now anxious to put her conscience right, asks her confessor what she is to do.

(1) When is restitution *in solidum* obligatory?

(2) When may restitution be made to the poor or to pious causes?

(3) What should the confessor say?

Solution.—When is restitution “in solidum” obligatory?

When several persons, whether collectively or separately, have caused damage to another, it is obvious that justice demands reparation to be made. But the question sometimes arises as to the amount of reparation due from each. Where each has acted independently, or has been responsible for part of the damage only, it is clear that he is bound to partial reparation. Sometimes, however, each is morally responsible for the whole damage, and therefore each one may be bound, in default of the others, to repair the whole. The obligation will be present in the following cases :

(a) when there has been strict conspiracy between the parties, so that each one could be said to have effectually influenced the rest ;

(b) when the action of each of the several contributors to the whole damage was necessary, though by itself insufficient ;

(c) when the action of each of the several was sufficient to cause the entire damage, and in point of fact contributed to it.

In these cases, each one, in default of the others, is bound to repair the whole damage, though he retains the right to be indemnified by the others. Sometimes he may be excused, as when the principal has restored, or where his own act has been condoned, or when part of the obligation has been remitted for one of the contributors to the damage, if all contributed in a like degree. The pastor will exercise prudence in urging total reparation, for often enough the obligation will not be appreciated, and the person who suffered the damage may be well content to receive some compensation, rather than go without any.

(2) *When may restitution be made to the poor or to pious causes?*

In discussing restitution to the poor or to pious causes, we may distinguish two obligations : (a) that of restitution of chattels stolen or retained ; (b) that of restitution for damage done.

(a) In the case of chattels stolen or retained, when the possessor of such chattels cannot, after reasonable inquiry, find out the true owner, and when he may not keep the chattels by reason of condonation, prescription (if it avail him) or compensation, the common opinion is that he must make restitution to the poor or pious causes. The reason for imposing the obligation is that the possessor can never acquire a title to ownership, and it is consonant with natural justice—

not to say equity—that what is wrongly acquired or held cannot be kept. Ultimately, the reason is based on the common good and the security of property. The possessor, then, must get rid of the chattels, and the only way of doing this, so as to benefit society itself, is by helping the indigent and deserving members of society. This procedure, too, would generally be in accordance with the wishes of the true owner, for in this way he may himself be benefited.

Some few divines base the obligation on positive canon law, in that they apply to all such matters what was laid down in the *Corpus Juris* concerning ill-gotten gains from usury, or from the emoluments of an office or dignity that was wrongly assumed. The present Code, however, makes no reference to this point. Modern authors generally base the obligation on natural justice.

(b) In cases of reparation to the poor for damage done, the matter is not so clear. When the sufferer is unknown, compensation is impossible, and it appears reasonable to hold that each of the several who caused damage should make part reparation. The reason alleged for this is, that, though security of property can be jeopardized by damage that conveys no actual profit, such damage is usually committed, not from cupidity or avarice, but from other passions (such as spite). It is cupidity, chiefly, that has to be kept in check in respect of the property of other people, and it is this vice that is the more directly corrected by imposing an obligation of restitution.

(3) *What should the confessor say?*

In the present case, assuming that Titius and Bertha were paid a just wage, and assuming that their labor was not so extraordinary that, *post factum*, they might reasonably think that they had earned what they had got (though this principle is a dangerous one to apply in practice); assuming also that there is no condonation, by employer or customers, actual or reasonably presumed, then Titius and Bertha, having got money *in mala fide*, are bound to restitution. If the two conspired together, the obligation of restoring all lies on each of them, but this supposition need not be made. The persons who have been defrauded are chiefly the customers, who bought articles beyond the just price. These customers were very numerous, and are quite unknown. In such a case, it is impossible to say how much their employer suffered, if he suffered at all. Since he kept

Titius and Bertha in his employ, he was apparently satisfied with the profits made; nevertheless, he might have had more profit. It would not be absurd to hold that he suffered to an extent of about 20 per cent, and the customers to the extent of about 80 per cent of the fraudulent gains. There is therefore an obligation on Titius and Bertha of restoring part to their former employer, if they can do so without serious loss of character. They cannot restore to the former customers. It seems right, therefore, to impose on both of them the obligation of making restitution to the poor or to pious causes. Unfortunately for them, the amount will be considerable, and it would be in accordance with justice to restore something annually. Bertha must promise to do her share. If she has money of her own—for she may not take her husband's money to pay her own debts—she must express readiness to make partial restitution, and to do so at once, and at least by degrees. She is also bound, out of charity to her husband, to induce him to do his duty. Since they are now affluent, there should be no difficulty in setting aside annually some amount—and one not ridiculously small. They may be expected to cut down some of their luxuries, if they enjoy any, and find peace of conscience, and thus return to their religious duties.

ROMAN DOCUMENTS

AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF PORTUGAL

There was a Concordat between the Holy See and Portugal from the year 1886, but, owing to the changes that have taken place in Portugal and in India especially after the war, a new agreement was needed, and for this purpose the Holy See appointed as its plenipotentiary His Eminence Cardinal Gasparri, and Portugal the extraordinary envoy, Dr. Augusto de Castro Sampaio Corte Real. The agreement refers exclusively to Dioceses in India—namely, Goa, Damao, San Tommaso di Meliapor, Trichinopoly, Tuticorin, Mangalore, Quilon, and Cochin. Certain rights are given to the President of the Republic of Portugal in the appointment of bishops. The ecclesiastical goods, schools, etc., are not affected by the agreement, but remain in the possession of those who hold them at present. In the Archdiocese of Bombay, an Archbishop of British and Portuguese nationality alternately shall be appointed by the Holy See (Agreement signed at Rome, May 3, 1928; *Acta Ap. Sedis*, XX, 129-133).

PROTEST OF THE HOLY FATHER TO THE CARDINAL-VICAR OF ROME AGAINST THE NATIONAL ATHLETIC CONVENTION OF YOUNG WOMEN

When the Holy Father had ascertained that the first national athletic convention of the young women of Italy was to take place in the city of Rome on May 4-6, he addressed a strong protest to the Cardinal-Vicar of Rome. In his letter he explains that such public athletic demonstrations by young women are entirely unbecoming to the Christian reserve and dignity of womanhood. He has no objection to anything that may promote the health and natural grace and agility of young women, provided such exercises are conducted in the proper manner and at an appropriate time and place (May 2, 1928; *Acta Ap. Sedis*, XX, 135).

NOTIFICATION OF CONDEMNATION OF PAPER "LA SENTINELLE" AND OF EXCOMMUNICATION INCURRED BY CERTAIN MEN IN THE DIOCESE OF PROVIDENCE, R. I.

Some French Canadians in New England, and especially in the

Diocese of Providence, have aroused disturbances against the authority of the Ordinary, and because the paper "La Sentinelle," published in the city of Woonsocket, R. I., stirs up this excitement among the people, the Sacred Congregation of the Council bans this paper.

The same Sacred Congregation further declares that Mr. Elphege J. Daignault, editor of the aforementioned paper, and others who subscribed the petition requesting that their Ordinary, the Right Rev. William August Hickey, Bishop of Providence, be summoned before the secular tribunal, have each and every one incurred excommunication specially reserved to the Holy See, in virtue of Canon 2341 of the Code of Canon Law (*Acta Ap. Sedis*, XX, 146).

ST. JEROME EMILIANI DECLARED PATRON OF CATHOLIC ORPHANAGES

On the occasion of the fourth centenary of the foundation of the Clerics Regular of Somascha, the Superior General of the Order petitioned the Holy See to declare St. Jerome Emiliani (who first established institutions for the care of orphans) Patron of Catholic Orphanages. The Sacred Congregation of Rites gladly accedes to the request of the said Superior General, and makes St. Jerome Emiliani Universal Patron of Catholic Orphanages (March 14, 1928; *Acta Ap. Sedis*, XX, 147).

ST. TERESA OF THE INFANT JESUS DECLARED PATRONESS OF THE CATHOLIC FOREIGN MISSIONS

Since St. Teresa of the Infant Jesus has obtained innumerable favors and blessings from God for the missions among the heathens, the Holy See, at the request of numerous bishops, declares St. Teresa Patroness of all Catholic Foreign Missions together with St. Francis Xavier, with all the liturgical rights and privileges proper to that title (Sacred Congregation of Rites, December 14, 1927; *Acta Ap. Sedis*, XX, 148).

PROPER MASS IN HONOR OF ST. TERESA OF THE INFANT JESUS

The Holy See had approved a special Mass formula for the use of the Discalced Carmelites. Now that the same Saint has been de-

clared Patroness of all Catholic Foreign Missions, the Holy See was requested to extend that special Mass to the Universal Church. The Sacred Congregation of Rites has, therefore, ordered the Proper Mass to be said throughout the Church; in order that the lessons of the third nocturn of the Divine Office conform to the Gospel of the Mass, the special Gospel and lessons are published in the current issue of the *Acta*, and are to be inserted in the breviary (March 14, 1928; *Acta Ap. Sedis*, XX, 147-154).

OFFICE AND MASS IN HONOR OF ST. JOHN MARY VIANNEY

The Sacred Congregation of Rites has published the oration and lessons of the second nocturn of the Office of St. John Mary Vianney, popularly known as the Curé of Ars, and also an abridged ninth lesson in case the Saint is only commemorated on his feast day, August 9. The Mass is to be taken from the Common (Missa "Os Justi"), with the proper oration as given in the Office (Sacred Congregation of Rites, March 14, 1928; *Acta Ap. Sedis*, XX, 154-156).

REQUIREMENTS FOR LAYMEN STUDYING CANON LAW

The Sacred Congregation of Seminaries and Universities was asked whether, by reason of the prescription of the Encyclical "Pascendi" and the declaration of the same Sacred Congregation issued April 29, 1927, laymen who have not first made the complete course of Scholastic philosophy can be admitted to the study of Canon Law and validly get the doctorate. The answer is that they can (Sacred Congregation of Seminaries and Universities, April 11, 1928; *Acta Ap. Sedis*, XX, 157).

WARNING OF SACRED CONGREGATION FOR THE ORIENTAL CHURCH

Since the Sacred Congregation for the Oriental Church announced (*Acta Ap. Sedis*, XX, 107) that nobody had been authorized to collect alms for Oriental Churches, and that therefore all are warned not to believe those who claim to be authorized, the same Sacred Congregation has received notice that the following persons are going about collecting alms and Mass stipends:

Thomas Petros, who is supposed to be a priest of the Syro-Chaldean Diocese of Babylon;

Father Daniel, whose Christian name is unknown and who calls himself a Syro-Chaldean;

Father Schibon, who is supposed to be authorized to collect alms for Mexico;

John Saliba, who claims to come from Beirut;

A. Ichou, a Chaldean layman, who claims to be a catechist (*Acta Ap. Sedis*, XX, 161).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of August

TENTH SUNDAY AFTER PENTECOST

Humility in Prayer

By STEPHEN J. BROWN, S.J.

"God resisteth the proud and giveth His grace to the humble" (James, v. 5).

SYNOPSIS: *Introduction.*

I. Dispositions in prayer. Two types: (1) the Pharisee; (2) the Publican.

II. Our Lord's Judgment.

III. Reasons for the Judgment.

IV. Humble prayer in Scripture.

V. The prayer of the Church.

Conclusion.

I ask you, my dear brethren, reverently to fix your thoughts for a moment on that almighty and awful Being who created the universe and all things that are; who during every second of time keeps it in being; who rules and orders that universe and controls all its tremendous energies; who guides the destinies of the human race and of every individual soul of man, who gives the marvellous gift of life, and in an instant withdraws it again—that awful, invisible Being without beginning, eternal, omnipresent, infinite. And, bearing in mind this thought of God, I ask you to reflect upon the relations that exist between Him and the creatures on whom He has conferred the marvellous gift of immortal souls made in His own image. At once one fact would strike us with amazement, could we but realize to ourselves its portentous significance. The fact is this, that God has made provision, not only for communication, but even for intimate intercourse between His creatures and Himself. To every individual of those swarming millions that seem no better in His sight than a cloud of gnats on a summer's evening, He has given the marvellous privilege of addressing Him, of making known to Him its wants, and asking Him for His favors and His grace.

DISPOSITIONS IN PRAYER

Now what ought to be the frame of mind, the dispositions of soul, of the being thus privileged? It is the answer to that question that I wish to set before you for your consideration this morning. Now from whom shall we seek an answer? Let us turn to Him who knows all the secrets of the Godhead—because He Himself is God—to Jesus Christ our Lord.

In the Gospel read at the Mass today, He gives us, in part at least, the answer we are seeking. He does so by setting before us two typical attitudes of human beings in their intercourse with God. These two types are drawn from the life of those days; they are set amid the circumstances of the time; but they are true for all time.

THE PHARISEE

“Two men went up into the Temple to pray.” I ask you to consider attentively the actions of these two men, not as interesting specimens of long-forgotten types, but as mirrors wherein you may recognize the reflection of your own qualities and dispositions. One of these men was a Pharisee—a type of all that in those days was most righteous and respectable, a man who performed with punctilious exactitude his religious obligations, and to all appearance worthily fulfilled his function in society. Our Lord permits us to overhear this person at his prayers. “O God,” says the Pharisee, “I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican”—the other man who had just come into the Temple to pray. “I fast,” he goes on, “twice in a week: I pay tithes for all that I possess.” Yes, the Mosaic Law enjoined but one season of fasting in the year, but he fasts twice a week: the Mosaic Law enjoined the paying of tithes only in respect of certain articles, but he paid tithes for all. An estimable man surely, and one whose prayers deserved to be heard. It was as though a modern man were to say: “I go out of my way to put in an appearance at all Catholic functions; I head all the subscription lists for charity. Thank God, I cannot be reckoned among the wastrels and the ne’er-do-wells. Most men would consider me, and perhaps with some reason, a highly respectable and valuable member of the community. And as such I deserve some consideration.” But when this much had been said, or rather meditated, where did the prayer come in?

THE PUBLICAN

And then there is the other picture. The other man, who had come into the Temple at the same time as the Pharisee, belonged to the lowest class of tax-gatherers—a class hated and despised by the Jews of those days. How does *he* go about his prayer? He does not venture into the inner Temple near the Holy of Holies, but stands “afar off.” He is evidently deeply ashamed of himself, for his head is bent down and he does not dare to raise his eyes; he is filled with sorrow for something, for he is beating his breast. What is he saying? Oh something very simple indeed, merely this: “O God, be merciful to me the sinner.”

CHRIST’S JUDGMENT

And now what is Christ’s judgment upon these two men and their manner of praying? It is this: “I say to you, this man, the tax-gatherer, went down to his house justified rather than the other, the Pharisee.”

To us who are Christians this judgment, even were we reading it for the first time, scarcely seems surprising. And yet there may be many who do not quite take in its full significance. Let us look a little closer and reflect.

REASONS FOR THIS JUDGMENT

Look first at the Pharisee. You notice that this respectable man has, in the first place, a lively consciousness of his own virtues and merits, coupled with a fixed conviction of the wickedness of mankind in general, and in particular of the wretched man who is cowering there behind him in a dark corner of the temple. This consciousness and this conviction fill his mind and rise to his lips. There his “prayer” stops. He has no consciousness of need, no sense of sin. For what could he ask save that his merits should be recognized? He was satisfied with himself, why should not God be satisfied with him? Was he not doing more even than his duty? There was nothing further to be said.

This man, it is to be presumed, knew the Scriptures. Strange that there did not float up into his memory an echo—nay, a thousand echoes—of the prayers uttered by the saints and sages of the past!

"O God, enter not into judgment with Thy servant, for in Thy sight no living thing shall be justified" (Ps. cxlii. 2). "Out of the depths I have cried to Thee, O Lord; Lord, hear my voice. . . . For if Thou wilt observe iniquities, O Lord; Lord, who shall endure it?" (Ps. cxxix. 1, 3). "Wash me yet more from my iniquity, and cleanse me from my sin; for I know my iniquity and my sin is always before me" (Ps. l. 4-5). "Woe is me because I am a man of unclean lips" (Is., vi. 5). "My God, I am confounded and ashamed to lift up my face to Thee, for our iniquities are multiplied over our heads and our sins have grown up even into heaven" (I Esd., ix. 6).

The miserable tax-gatherer, no doubt, was ignorant of the Scriptures. But, as he stood there, there rose to his lips a prayer that was an authentic echo of prayers that in the past had pleased the ear of God and won His favor. His life had doubtless been full of evil, and would not bear examination; but at least he knew it, and not only knew it, but deplored it and longed to change. Else he would not have been there in God's House imploring mercy. Here, then, is humble sorrow for the past; here is the aspiration, the longing for better things, and, to crown all, here is the deep belief that God alone is the source of forgiveness, and that from Him alone must mercy be sought. His prayer was no craven cringing; it was the simple recognition of a truth—it was the right and proper attitude of one who was not only a creature, but an offending creature, towards One who was his Maker and his offended Lord.

And so "this man went down to his house justified rather than the other"—he departed with all his sins forgiven. For "God resisteth the proud but giveth His grace to the humble."

HUMBLE PRAYER IN SCRIPTURE

This is but one of the many places in Scripture in which we are taught how pleasing to God is lowliness, not merely in expression or speech, but in attitude of mind and disposition of heart. "Nor from the beginning have the proud been acceptable to Thee," says the Book of Judith (ix. 16), "but the prayer of the humble and meek hath always pleased Thee." "The contrite and humbled heart," says the Psalmist, "O God, Thou wilt not despise" (Ps. i). And we read in the Book of Ecclesiasticus (xxxv. 21), that "the prayer of him that humbleth himself shall pierce the skies."

We see in the Gospel narratives how, during His mortal life, our divine Lord was as it were unable to resist prayer made in a humble and contrite spirit. You remember the story of the woman of Canaan who besought Him to cure her daughter, and who in her humility compared herself to the dogs eating the broken bread that fell from their master's table. He granted her petition, though He had at first refused. You remember the Centurion who cried: "Lord I am not worthy that Thou shouldst enter under my roof," and whose servant was straightway healed. And so it was with other suppliants that came to Him. Indeed, in this very parable of the Pharisee and the Publican, He lays down the general principle: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke, xviii. 14).

THE PRAYER OF THE CHURCH

The prayers of the Church have been composed in the spirit of the Master. In her liturgy she puts into our mouths almost at every instant humble confessions of sinfulness and of sorrow. Throughout that highest and most solemn act of Catholic worship, the Mass, this note of lowliness founded on a sense of sin is ever sounding. Before the priest ascends the altar, he bows down before God, confesses his sins, and strikes his breast. As he mounts the altar steps he prays: "Take away from us, we beseech Thee, O Lord, our iniquities;" and, as he kisses the altar, he again begs forgiveness of his sins. Later there is the *Nobis quoque*, when the priest strikes his breast, saying: "To us also sinners, Thy servants, hoping in the multitude of Thy mercies, deign to give some share and fellowship with Thy holy apostles and martyrs." Then, when the moment of Communion approaches, after three prayers full of expressions of humility and sorrow, the priest strikes his breast three times, uttering the cry of the Centurion: "Lord, I am not worthy that Thou shouldst enter under my roof. . . ."

CONCLUSION

In this parable of our Lord, then, there is a twofold lesson—a stern lesson for the self-satisfied and self-righteous, but also a consoling lesson for the sinner. Never must the sinner say: "I am too unworthy, too deeply sin-stained for God to hear my prayer," No,

God's infinite tender mercy is ever there waiting to meet repentance with forgiveness. Only repent earnestly, humbly, sincerely, and "if your sins be as scarlet, they shall be made white as snow" (Is., i. 18). According to the height of the heaven above the earth, so great is His mercy towards them that fear Him. "As far as the east is from the west, so far will He remove your iniquities from you" (Ps. cii. 12).

ELEVENTH SUNDAY AFTER PENTECOST

The Spiritually Deaf and Dumb

By HUGH COGAN, D.D.

"And they bring to him one deaf and dumb" (Mark, vii. 32).

SYNOPSIS: I. *The disease of those who are (a) deaf to the teaching of the Church, and (b) neglect prayer and confession.*

II. *The importance of (a) hearing sermons and instructions, and (b) being instant in prayer.*

Every day we are made familiar with various kinds of bodily sickness and disease. We experience them in ourselves, and we see them in our neighbor. Sometimes the whole body is affected, so that it is completely disfigured, and rendered unable to perform its natural functions. At other times one or other of the bodily organs becomes injured, and the result may be blindness or deafness or paralysis. Spiritual writers have at all times made use of the diseases of the body, in order to explain to us the far more serious diseases of the soul. Leprosy is used as an example to show the ravages of mortal sin, and the terms spiritual blindness, spiritual atrophy, are common in instructions and sermons. The Gospel today places before us a man afflicted with deafness and dumbness, who is cured by our Lord. It will be suitable, therefore, to see what these two afflictions mean in the spiritual order, and how they are to be cured.

THE DEAF

A deaf person is to be pitied. He is deprived of all the pleasures and advantages of listening to human speech. The kindly word, the tone of sympathy, the joyful ring in the announcements of good news are all denied to him. Friendly conversation and vocal instruc-

tion are impossible. Harmony is a meaningless word to him. The thousand charms of music and singing can never gladden his ear. What a world of experience he misses! He is incomplete and wanting as a man.

But far more unfortunate is the man who is spiritually deaf to the teachings of religion. He closes his ears, and will not hear the things that are necessary to his eternal salvation. He is on the wrong road, making straight for perdition, and he does not hear, or will not hear, the warnings raised on every side. We know the type. He is to be found amongst Catholics. He is Catholic in name. He still goes to Mass, at least occasionally. But he does not like sermons; he is impatient when he has to sit quiet and be preached to; he does not pay attention to what is being said by the preacher. He will plan his attendances at Church so as to avoid sermons and instructions altogether. If a zealous Catholic friend speaks to him about earnestness and devotion in the practice of religion, he only laughs it off as a joke. His Catholicity has no soul. It consists of a few mechanical observances. The Word of God has never really penetrated his heart. He is deaf to a whole world of news—the good news of the Gospel. “He that is of God, heareth the words of God. Therefore you hear not, because you are not of God” (John, viii. 47).

THE DUMB

The dumb man too deserves our sympathy. All the glorious possibilities of the human voice are beyond him. He cannot talk to his fellows. Petition, appeal, argument, eloquence, and the many other ways that speech has to express the thoughts and desires of the soul, are useless to him. A few inarticulate sounds are all that he can rise to, and he is forced to adopt the mute language of signs.

There are dumb men in the spiritual order. For man is made to love and adore and praise God, and anyone who neglects to fulfill these duties is dumb before God. It is a sad state to get into. Never a prayer. Never an act of petition to God for the thousand helps that are needed every day. Never a word of thanks for the countless benefits bestowed without asking. Never a recognition that God is the Creator, and man a mere creature. No hymn of praise, no joy in the infinite happiness of God. No cheerful submission to the will

of God. Nothing but a sullen silence, a brutish dumbness, a complete forgetfulness that all creation was made to give glory to God. Such a dumb man can only be "compared to senseless beasts, and is become like to them" (Ps. xlviii. 13).

There is another kind of dumbness which takes hold of those who refuse to confess their sins. They keep away from confession. They will not make known their spiritual disease to God's minister. Or, if they do come, they keep back through shame the very sin that they should speak about. Such persons are possessed by a dumb devil.

DILIGENCE IN HEARING INSTRUCTIONS

The spiritually deaf and dumb are an example to us of what we must avoid. "He that hath ears to hear, let him hear." "Faith, without which it is impossible to please God, is by hearing: and hearing is by the word of Christ. And how shall they believe in Him whom they have not heard" (Rom., x. 14, 17). The ordinary way in which people learn their religion is by instructions and sermons. The number of people who are capable of instructing themselves by a course of reading, is very small; and the number who actually do so, is smaller still. Christ sent His Apostles and their successors to preach the Gospel, and it is by listening to the preaching of the Gospel that men will be saved till the end of time. So the very first disposition of the true disciple of Christ is a great desire to hear, and a willingness to be taught his religion. He will not be satisfied with the catechism he has learned at school, but will strive to know more and more of what his Faith teaches him to believe, and commands him to do. Sunday after Sunday he will read the Epistle and Gospel, and will listen to the homily or instruction. He will listen, not so much to the individual priest who is preaching, but to the Word of God that is preached. That is to say, he will be prepared to accept the Word of God, whether it be preached by a learned priest with force and eloquence, or by a simple priest with no ornaments of language. That is what it means to have ears to hear. And a man in these dispositions is far from being spiritually deaf. To him can be applied the words of the Acts of the Apostles: "Whose heart the Lord opened to attend to those things which were said by Paul" (xvi. 14).

A CHORUS OF PRAYER

“O Lord, Thou wilt open my lips : and my mouth shall declare Thy praise” (Ps. l. 17). When all creation gives glory to God, it is surely out of place that man, the lord of creation, should be dumb. All over the world, many thousands of priests and religious communities of men and women are daily, and many times a day, giving praise and glory to God by the Divine Office. They are beseeching for their own needs and the needs of the whole Church. Millions of devout lay people by their daily prayers join and swell that great chorus. An unending melody is continually going up from earth to heaven, for the Church of Christ is not dumb, but divinely eloquent. And no single member of Christ’s Church should be dumb either. There are so many reasons to raise our voices and hearts in prayer. There is the command of Christ to pray always, to pray without ceasing, to ask, to seek and to knock. There are our own pressing needs, which can be satisfied by asking. There is the overflowing of our hearts in gratitude for the infinite mercies of God. There is the need we feel to rejoice in the existence of God, and to be glad that we are dependent on God. “Let us joyfully sing to God our Saviour . . . and make a joyful noise to Him with psalms” (Ps. xciv. 1, 2). There is the need we have to ask pardon of God, and to confess our sins to God and to His minister in the Sacrament of Penance. What madness to allow the dumb devil to take possession of us during confession, and to conceal a mortal sin! God knows all our sins : we cannot conceal them from Him. He commands us to confess our sins to the priest, for the priest is the divinely appointed judge to absolve us. To keep silent then, and to refuse, through fear or shame or pride, to tell some sin we ought to confess, is a base betrayal of God, and a surrender to the dumb devil. Cast out that devil by the power of God and the intercession of our Blessed Lady, and speak. Speak in spite of your shame. If you keep silent, the shame is yours. If you speak, you have cast the shame on the devil. Your nervous, halting avowal of your sin will be the most excellent speech you ever made. It will rejoice heaven, confound hell, and get you the grace of contrition and pardon.

TWELFTH SUNDAY AFTER PENTECOST

Self-Knowledge

By AUG. T. ZELLER, C.S.S.R.

"Thou shalt love thy neighbor as thyself" (Luke, x. 27).

SYNOPSIS: I. Introduction: (1) *The meaning of Our Lord's words;* (2) *His purpose.*

II. Body: (1) *Idea of Self-Knowledge;* (2) *Natural Desire for it;* (3) *Need of it;* (4) *Means to acquire it.*

III. Conclusion.

This sentence, spoken by our Lord, is capable of a twofold understanding. It may mean that we are to love our neighbor as ourselves—that is, as identified with ourselves, as one with us. We are indeed all one, one common humanity, by reason of our common nature; we are one by reason of our common destiny and goal—heaven, to which we are all called; we are one by reason of our common origin—our heavenly Father, from whom each and all share our being, all that we are and possess; we are one by reason of the common Saviour and Redeemer of us all, Jesus Christ, who came into this world, suffered and died and offered His death, "a ransom for all." And right here we have the highest, the deepest and the most effective motive for love of our neighbor.

But the words seem to suggest another thought in our Lord's mind—the thought that was perhaps uppermost in His mind at the time. "Thou shalt love thy neighbor as thyself," that is, according to the measure of your love of self. As love means wishing a person well—wishing him all that makes for his perfection and happiness—it would mean then that we must wish our neighbor the very goods, the very blessings, that we wish for ourselves.

OUR LORD'S PURPOSE

There underlies His words, then, this idea: Love yourself indeed, but, whatever you would for yourself, wish that also for your neighbor. There is, then, an implicit justification and even a command to love oneself. Now the very name of self-love has a bad odor. We all instinctively dread self-conceit, self-will, self-seeking, selfishness in every form. We have come in contact with it, perhaps, and have learned to abhor it. Surely, our Lord would have nothing to do with

anything that ever resembles selfishness. Our Lord Himself was the highest exemplification of unselfishness. In fact, it is this that strikes us so forcibly about Him; it is this that endears Him to us even humanly; it is this that catches our breath when we see the depth and nobility of His utter, utter unselfishness. And yet He says: "Thou shalt love thy neighbor as thyself." There must then be a true love of self—a self-love that is not only beyond all reproach, that is salutary. It is this true love of self that our Lord commends.

THE IDEA OF SELF-KNOWLEDGE

It is too large a subject to treat briefly. Let us examine the foundations of true self-love. The first requisite for an intelligent love of self is self-knowledge. Self-knowledge does not mean self-conceit—far from it. Self-conceit blinds: it cannot make the "spirit of man the lamp of the Lord which searches all the hidden things of the heart" (Prov., xx. 27), as self-knowledge is meant to do. Self-conceit is ugly and repulsive: it is the root of pride and vanity and selfishness.

Self-knowledge means a clear knowledge of the condition of our own souls: on the one hand, a knowledge of its powers and gifts and abilities and of the work of God in it—and this breeds self-respect; on the other hand, a knowledge of our faults and foibles, our weaknesses, inclinations, habits, as sources of the evil in our conduct and action.

NATURAL DESIRE FOR SELF-KNOWLEDGE

It is a strange phenomenon that men seek to know themselves. The phrenologist who promises to read our character, the handwriting expert who advertizes that he can describe our personality from our handwriting, the crystal-gazer who offers to tell people all about themselves, the psychoanalysts and all the other quacks always have sufficient patronage. Men realize the need of self-knowledge for the conduct of life and the pursuit of happiness; they feel the wondrous mystery in themselves.

Indeed, this is a noticeable trend of modern thought: the recognition of the need of self-knowledge. Books have been multiplied popularizing psychology; and the blurb on the wrapper informs us glaringly that an understanding of self is a first need for happiness. It

is proclaimed almost as a new idea, a new invention, of our times. Of course, such books give us only a limited view of ourselves, inasmuch as they treat man simply as an animal, and tell us all about our urges and complexes, with no wider horizon than this world and no deeper insight than into this mortal body of ours.

That the knowledge and understanding of oneself is a first requisite for real and worth-while living, is not a new truth. It is as old as the hills. It is the first principle of all ascetical and spiritual teaching. We need only take up the nearest and simplest book on the spiritual life to convince ourselves of this. Only now, however, are men beginning widely to realize the need of it in a poignant way. In the turmoil of life—more external today than ever—we have lost sight of this need. We have become “extraverts,” as the psychologists tell us in their love for scientific names. We have become strangers to ourselves, in other words, and have poured ourselves out on business, passion, amusement, till, as St. James puts it, “we have forgotten what manner of men we are.”

The *Kiwanis Torch* tells of such a one, under the title “The Man Who Lost His Laugh.” A business man came to the writer one day with this appeal: “I want to be saved from the thoughts of business that dominate me. My wife and I would be eager to go back to the time when I was earning \$20.00 a week, if with that wage we could get the same sweet feeling that was ours then. My home life is lost. In my mad rush after business success, the ideals of my youth have vanished. I don’t know when I laughed out from my heart.”

NEED OF SELF-KNOWLEDGE

“Lord, that I may know myself” (*Noverim me*), said St. Augustine on the way to his conversion. And everyone who takes seriously the improvement of himself, the development of his character, repeats that fervent prayer. How, indeed, can we attempt any work of self-improvement and development unless we know our gifts and aptitudes, our weaknesses, our faults, our inclinations, our habits? Why is it that so many go heedlessly into danger, saying: “I won’t fall; I am of age; I will be good; others may have fallen into the trap but I won’t”—except that they have no knowledge of themselves? Our faults grow into habits almost unobserved.

“When I was a little boy,” remarked an old gentleman, “some-

body gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber so large that it was not possible for it to pass through it, and I was greatly puzzled to know how it got there.

"But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vine, and then I understood it all. The cucumber had grown in the bottle.

"I often see men with bad habits that I wonder any strong, sensible man could form; and then I think that likely they grew into them when they were young, and cannot slip out of them now; they are the cucumber. Look out for the bottle, my boys!" How shall we be on our guard, unless we look into ourselves?

On the other hand, why is achievement often so negligible and insignificant—why is discouragement and lassitude in good so common—except that we have no knowledge or, better, no conviction of our powers and graces, or because we have a false knowledge, a knowledge falsely colored by vanity and pride? How, in fact, will you be at all interested in the work of character-development, if you do not know where you stand, if your souls are to you as jungles unexplored?

"Know thyself," said the ancient Greek philosopher. Our Saviour repeats the counsel and at the same time gives us means to acquire such self-knowledge—means that are sanctified and filled with grace.

MEANS TO ACQUIRE SELF-KNOWLEDGE

The first means is daily examination of conscience. A brief examination of conscience is part of the night prayer in all religious communities. The wisdom of ages taught all the founders of religious orders the value of this practice. It used to be in all prayer-books. Let the old custom be restored again. "With desolation is the land made desolate, because no man thinketh in his heart."

This is a form of personal auditing. In our school days, we were told that the Chinese paid their doctors for keeping them well; and, when the client fell ill, the pay ceased till a cure was effected. Nowadays medical practice is tending towards the same vogue. Dentists and physicians advise an annual or semi-annual examination for the purpose of discovering any ailment before it has become serious. The same principle underlies this daily examination of conscience, and shows its wisdom even from a natural standpoint.

In one of his letters the old Roman philosopher, Seneca, tells of an idiot slave in his house who had suddenly become blind. "Now, incredible as the story seems," he writes, "it is really true that she is unconscious of her blindness, and consequently begs her attendant to go elsewhere because the house is dark. But you may be sure, he adds, that this at which we laugh in her, happens to us all. No one understands that he is avaricious or covetous." Our greatest danger is to be blind to our greatest blindness. A diligent and prayerful examination of conscience every day, will keep us from this blindness.

The second means is regular confession. It has all the qualities of a perfect means of self-knowledge. It is *searching*, for it implies a self-examination and self-revelation in the very presence of God and to Him. The priest is only His representative, and whatever is done in the confessional is in the very presence of heaven: "Whatsoever you shall loose upon earth shall be loosed in heaven." It is *proof against self-deceit* and against useless self-worry: for, as a part of the sacramental action, it is surrounded and permeated with God's grace. It is more apt to be *clear*, for it is made when the mind is calmed by prayer. It is most *effective*, because it is bound up closely with a consciousness of our responsibility to God, and will bring the advice and counsel of a prudent confessor. It *leads to salutary humility*—a humility that has all the latent energy of a holy ambition.

At the time of the French Revolution a number of officials presented themselves at the Benedictine Convent near Bruges. They summoned the community together, and announced that the nuns need no longer feel obliged to remain behind their convent walls, but were free to go wherever they pleased. All replied that their one desire was to remain in peace where they were. Learning that one old nun was not present the officials sent for her. She had entered the convent at twenty-six, and was then eighty-eight years old, blind and somewhat deaf. The Superior said to her:

"These gentlemen wish to know if you are satisfied here."

"Yes, indeed," she replied. "There is only one in the house with whom I am dissatisfied."

"Is it with me?" asked the Superior.

"Oh no!" answered the nun.

"With whom, then? These gentlemen wish to know."

"With myself. I have been sixty-two years in this house of God, and I have never served God as I ought."

CONCLUSION

When Cardinal Manning was a young man trying to get into public life, he wrote to a friend: "In whatever race I run, I will never voluntarily carry weight; in whatever contest I engage, I will never bind my arms round my back. I know from experience what is an uphill game; I have played one, gained one, suffered by one."

Just so. Life is an uphill game—up to the very gates of heaven and to the throne of God. A real knowledge of ourselves will alone help us to play it, "without carrying weight and without arms bound behind our backs"—a self-knowledge gained by daily examination and regular confession, blessed and hallowed by the grace of God.

THIRTEENTH SUNDAY AFTER PENTECOST

Recognition of Our Indebtedness a Christian Duty

By D. J. MACDONALD, Ph.D.

"Were not ten made clean? And where are the nine? There is no one found to return and give thanks to God but this stranger" (Luke, xvii. 17-18).

SYNOPSIS: *Introduction: Forgetfulness of indebtedness a vice.*

- I. Our indebtedness to God.*
- II. Our indebtedness to our families.*
- III. Our indebtedness to our communities.*
- IV. Indebtedness sometimes not recognized.*

Conclusion.

The words of my text show that our Divine Lord was displeased with the conduct of the nine lepers who did not return to give thanks for favors that they had received. The nine may be said, at the very least, to have been thoughtless; and, because of their thoughtlessness, they were ungrateful and failed to do their duty.

Forgetfulness of indebtedness is ingratitude; and ingratitude is a vice closely related to injustice. St. Thomas says that there are three grades of ingratitude. The first is the ingratitude of the person who does not make a return according to his ability for benefits received. The second grade is that of the person who acts as if he did not receive a benefit; he recognizes the benefit, but does not give

thanks. The third grade, and the worst, is that of the person who does not recognize the fact that he received a benefit, either through forgetfulness or some other reason. We may be unable at times to make any return for benefits received; we may not have even the opportunity to give thanks, but there can be little excuse for much of the ingratitude that consists of forgetfulness of our indebtedness to others.

OUR INDEBTEDNESS TO GOD

And, first of all, we should keep in mind our indebtedness to God, our Creator and Redeemer. God made us; He created us in preference to millions of other possible persons whom He might have created, and He made us a little less than the angels. He bestowed on us an abundance of gifts, because He loves us; and He protects us and guards us continually. He gave His life for us that we might be released from the bondage of sin, and have a second chance to gain the eternal joys of heaven. These are the first debts that we must recognize, and for which we must give thanks. "In all things give thanks," writes St. Paul, "for this is the will of God in Christ Jesus concerning you all."

OUR INDEBTEDNESS TO OUR FAMILIES

And it is well, too, to pause at times and consider how much we owe to others. Consider for a moment how much we have received from the members of our families, the members of our community, and the members of our state and nation. All of us from the poorest to the richest are indebted to others in some way or another for all that we are. "What have you," writes St. Paul, "that you have not received?" Were it not for our association with others, and were it not for what we have received from them, we would be little better than idiots. There are historical examples of persons who grew up without coming into contact with others, and they acted more like animals than human beings. One of the most famous of these was Caspar Hauser, born in 1812. He was kept in strict seclusion in a cellar for sixteen years, and never saw the face of the man who brought him food. When he was taken from this place of seclusion, he had no language, could walk only with difficulty, had no visual idea of distance, would grasp at remote objects as if they were

near, and was ignorant of all social customs. The condition of this wild man would be the condition of any one of us if we had not received what we have from others.

From our families we have received many of the talents and accomplishments with which we make our way in the world. From them, first of all, we received loving care and attention in our infancy and childhood. In our families we acquired our language and habits of doing much useful work. In them we learned the customary practices of society. In our families we were taught courtesy, obedience, loyalty, altruism, and team-work; in them were developed our idealism and ambitions.

If we realize how much we owe the members of the family in which we were reared, not only will we make some return to the parents who did so much for us, but we will also do what we can to make family life in this country chaste and Christian. It is not surprising that Christ said: "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea." And it is not surprising that Christ was so insistent on safeguarding the integrity and sanctity of the home.

OUR INDEBTEDNESS TO OUR COMMUNITIES

Most persons recognize their indebtedness to the families in which they were reared, but many seem to be unaware of their indebtedness to their local communities and the State. And what do we owe to the State? We owe it protection of various kinds. Without the State we would not be as safe and as free as we are. Without the coöperation of other persons in our local communities and in the State we would not have our roads and other means of communication; we would not have many useful institutions. Since it is only through the coöperation and sacrifices of others that we enjoy the benefits of these institutions, we must on our part be ever ready to help others in the maintenance of these institutions. If we are indebted to others for many benefits, we have an obligation of making a return to them for these benefits. "Render to Cæsar the things that are Cæsars."

INDEBTEDNESS SOMETIMES NOT RECOGNIZED

Many persons do not recognize as completely as they should all

their indebtedness to others; they do not give full credit where credit is due. They attribute, for example, their success solely to their own efforts, when much of it was due to the work of others. Sometimes, for example, capitalists do not give labor full credit for the part it played in their work and successes. They talk about their properties, and use them as if they created them out of nothing by their own unaided efforts. May it not be that the capitalist obtained his large possessions because he and the class to which he belongs control the division of the spoils? Is it certain that the capitalist and the laborer were rewarded according to their respective merits? May it not be that society let him have more than he was entitled to? It would be strange indeed if society were acting with perfect justice in this matter. At any rate, this much is certain; the capitalist could not have his factories without the help of labor, and he is bound to manage these factories, not in the interest of himself alone, but in the interest of the rest of the people as well. And for this reason capital should not be so arrogant in its dealings with labor as it sometimes is. On the other hand, labor frequently does not recognize its dependence on and indebtedness to capital and management. When labor maintains that it is entitled to the whole of the product of industry, it forgets the service that was rendered to industry by those who saved, and it does not appreciate the importance of the part that is played by management and capital in the production of wealth. As a consequence of these wrong states of mind, capital is often unfair to labor, and labor to capital.

Finally, do non-Catholics and even many Catholics appreciate the indebtedness of our civilization to the Catholic Church, and the extent to which the Church is preserving our civilization against the onslaughts of paganism and materialism? It is doubtful if they do. If they did, there would not be the antagonism to the Church that there is, and many Catholics would not be so lukewarm in their religious activities.

CONCLUSION

We are indebted to others for much that is good, and also for much that is bad. Our laxity of morals, our indifference to religion, and our want of zeal are due partly to the presence of these evils in the environment around us. Our standards and ideals are apt to be

the standards and ideals of our environment, and, vice versa, our standards constitute the standards of our environment. Can we break through this self-perpetuating crust? It is difficult but not impossible. We have an obligation of doing our utmost to frustrate the self-perpetuation of these ungodly standards. We can do this by fostering Catholic education, the Catholic press and Catholic literature.

At any rate, keep in mind that for which you are indebted to others—both the good and the bad. The person who does not know what he owes to others, cannot be said to be very intelligent, and cannot be expected to do his duty either to those who help him or to those who harm him.

Book Reviews

THE SYNOPTIC PROBLEM

It would be difficult to count the number of books that have appeared on the Synoptic Problem, since it began to be discussed about 1853. The problem, as is well known, is the fact that the Synoptic Evangelists are strikingly similar to one another, if they are compared with John, and are also strikingly dissimilar, if they are compared with one another. To offer a theory that would account for dissimilarities alone, or a theory that would account for similarities alone, would not be so difficult; but to assign a reason that explains both similarities and dissimilarities is a very difficult task. Proof of this is the great diversity of opinion among the many authors who have written on the subject. The various theories of common oral or written sources—or of mutual dependence—have each its defenders, and are likewise proposed under many various forms. Where there is such abundance of matter and so great difference of views, the student of the Gospels will naturally be glad to have a short work that will set forth the facts involved in the problem, explain and criticize the solutions that have been offered, and give a definite answer with the reasons for accepting it.

All this has been done in Fr. Voste's latest book.* The facts of the case are first presented, *viz.*, the dissimilar similarity of the three Synoptists. Matthew, Mark and Luke have selected for their Gospels a limited number of deeds and sayings of Jesus, generally different from those selected by John; they have followed the same order in the arrangement of the facts, and that order is not strictly chronological; again and again, when speaking of the same incidents, they use the very same Greek words or phrases, at times even agreeing in expressions that are unusual. All this would seem to indicate the dependence of the Synoptists on some earlier source or on one another. But at once the question presents itself: If the three Evangelists drew from a common source, or one from another, how can we explain their manifold divergencies? Each one narrates certain things that are omitted in the other two; and, even in the matter that is common to two or three, a cursory comparison will show that there are numerous and important differences. And, while the general divisions of their Gospels are the same, the subdivisions are found to be quite different, or even to proceed on entirely opposite principles. Thus, Luke expressly declares his intention to follow historical order,

* *De Synopticorum Mutua Relatione et Dependētia*. Disseruit Fr. Jacobus M. Voste, O.P., S.Theol. Lector et S.Scripturæ Doctor, Professor Exegeseos Novi Testamenti. Romæ, Collegio Angelico, Via San Vitale 15.

while Matthew seems to progress according to a logical arrangement, treating similar matters together without regard for time or place of happening. Finally, the verbal similarities that are so striking are not more noticeable than the verbal dissimilarities usually found along with them in the same passages or verses. In view of these unlikenesses shall we say that the Synoptists, in addition to one common source of information, had each his own proper authorities or documents not known to, or not used by, the others? Or shall we say that all the writers employed common data, but that each gave it a different presentation suited to his own literary style and the special purpose and readers he had in mind? One must answer that the best explanation will be that one which best accounts for all the facts; that the fact that the Synoptists omit the same things (*e.g.*, the resurrection of Lazarus and other events recorded in John), and narrate the same things in the same way, is accounted for by the supposition that they made use of the same tradition, writings, catechetical formulas, or that one had the Gospel or Gospels of his predecessor or predecessors before him as he wrote; that the fact that they retain individual features along with general similarity can be explained by what is known concerning the varied acquaintance of these writers with the life of Christ and the varied circumstances in which they penned their works.

But this is only a very general answer, and there are many details that press for solution. And at the outset, before considering these details, one must determine whether merely internal evidence (or what can be deduced from the writings themselves) is to be accepted as argument, or whether one should not have recourse also to external evidence (*i.e.*, to the testimony of antiquity). The Rationalists decide for internal evidence alone; but Fr. Voste rejects this principle for the very good reason that we are dealing here with a question of fact, and the witness of history and tradition must be heard. The voice of tradition, expressed clearly, decisively, and by widely separated and independent authorities, is unfavorable to cherished theories of the critics; but this is so much the worse, not for tradition, but for the critics. What that voice unmistakably declares is that the Gospels were written by the two Apostles, Matthew and John, and by their two contemporaries, Mark and Luke; that the order in which they wrote was: Matthew, Mark, Luke, John; that Matthew wrote his Gospel first in Aramaic, but that our Greek First Gospel is a translation from the Aramaic Gospel, and also has St. Matthew as its author. These teachings are used by Fr. Voste together with intrinsic indications as criteria for solving the many particular questions of the Synoptic Problem, and the conclusion arrived at is that the Aramaic Matthew and Mark were dependent on a primitive oral catechetical teaching; that the Greek Matthew, though substantially identical with the Ara-

maic, is dependent literarily on Mark; that Luke is based on the catechetical teaching of St. Paul, on the collections of discourses in the Greek Matthew, on Mark, on the testimony of the Blessed Virgin and other witnesses, and on sources proper to himself. The differences are explained remotely by the difference of the oral catecheses employed, and proximately by the difference in the character, style, and especially the purpose of the Evangelists. Thus, Matthew who writes for the Jews speaks continually of subjects that would not be understood by Gentiles, or that would not be complimentary to them; while Luke, writing for Gentiles, prudently omits or softens what would be unintelligible or harsh-sounding to them.

In his "Commentary on the Four Gospels" Fr. C. J. Callan, O.P., wrote in 1917: "If ever an adequate solution of the Synoptic Problem is formulated, it will doubtless be composite in its structure; it will embody something of the best of present-day theories, and it will take due account of the history and origin of our Gospels as handed down by tradition." Fr. Voste's solution is of this character: he is not one-sided in his argumentation, and is able to give a theory that is satisfactory from whatever angle the problem is considered. Students will find his treatise most interesting and illuminating.

J. A. McHUGH, O.P.

PREACHING AND PREACHERS

359 closely printed pages in fairly small type may seem a very generous assignment of space for the discussion of preachers and preaching during only three decades of history in a single country, even when over 50 pages of bibliography and index are subtracted, and when the limits of time are somewhat more extended than the figures given in the title would suggest. With respect to this extension of time-limits, we read in the author's Introduction to "English Preachers and Preaching"*: "The discussion of men and matters in the chapters which follow is limited to about thirty years, from a decade before the death of Charles I to a decade after the crowning of Charles II."

The real interest of the volume is not, however, so much homiletical as historical, dealing as it does with the closing years of the reign of Charles I, Cromwell's Protectorate, and the first years of Charles II. It is a study in social history, but withal omits the political, philosophical and economic features of the period under consideration, "as well as many famous quarrels between scholars, as, for instance, the Smectymnuan controversy; Chillingworth's exchange of argument with the Jesuit, Edward Knott; Laud *versus* Fischer; and Thomas

* *English Preachers and Preaching, 1640-1670*. By Caroline Francis Richardson (The Macmillan Company, New York City).

Fuller *versus* Peter Heylin." The volume concerns itself, not so much with the theology or politics of the persons mentioned, as with their "human, everyday side." And the author explains: "We are prone to think of Laud, Calamy, or Fox as types: churchman, non-conformist, quaker; but their own generation found them and their fellows to be endowed with secular as well as spiritual ambitions, with an appreciation of earthly as well as heavenly delights."

The volume will nevertheless prove interesting reading, for it gives us a description of the grammar-school and university training of the preachers, the attitude of the public towards them (for instance, the interest taken in sermons—Pepys listened to 325 sermons in six months) and the large amount of freely expressed criticism passed upon various preachers, the salaries and fees of clergymen as well as their idiosyncrasies and physical appearance, and the secular interests of preachers, such as their learned avocations and their interest in the fine arts.

The title, "English Preachers and Preaching, 1640-1670," appears, in its phrasing, to be an echo of the title of John Mason Neale's "Mediæval Preachers and Mediæval Preaching" and the similar title of Baring-Gould's "Post-Mediæval Preachers," but the treatment is, as has been illustrated above, wholly different from that of Neale and Baring-Gould, since these two authors look at their subject wholly from a homiletical point of view.

Another recent homiletical work is the splendid study reprinted from the Report of the Ninth Annual Meeting (1927) of the Franciscan Educational Conference.* The Report itself was reviewed in the January issue, 1928, of *THE HOMILETIC AND PASTORAL REVIEW*. It was there noted that this bio-bibliographical study would, if printed in ordinary type and with ordinary leads, fill two volumes of 350 pages each. One is left to conjecture how many shelves of a large library would be filled with volumes which should imitate, even in greatly abbreviated form, the particularized study given by the author of "English Preachers and Preaching, 1640-1670" to only a few decades of the history of preaching in England alone. Nevertheless, condensed though Fr. Zawart's treatment necessarily is, it does not lack many touches of finely human interest. What Catholic scholar in England will give us the story of Catholic preaching in that one country? It could be made intensely interesting, if one may judge from a slight glimpse of the subject furnished by Cardinal Gasquet in "The Old English Bible and Other Essays" (page 81).

H. T. HENRY, LL.D.

* *The History of Franciscan Preaching and of Franciscan Preachers, 1209-1927. A Bio-Bibliographical Study.* By Anscar Zawart, O. M. Cap. (Joseph F. Wagner, Inc., New York City). 354 pages. *Franciscan Studies*: No. 7.

EDUCATION AND CULTURE

Education is a major American enterprise, and as such deserves careful scrutiny. This sentence is trite, but a certain new interest attaches to it when one finds that a good share of the scrutiny is now being directed at teachers themselves. In a recent work,¹ Sister Marie Paula addresses words of practical counsel to those who have constant traffic with school-benches, examinations and such matters. Her remarks are based, for the most part, upon educational authorities whose names she is careful to quote; and, if she adds little material wholly her own, she does contrive to bring much sound and helpful doctrine within the reach of less widely read instructors. There are chapters on reading, curriculum and the teaching of modern language. One is sure that many will profit, even though some further acquaintance with modern experimentation might seem desirable.

In "Literary Art and Modern Education,"² Father Donnelly addresses himself to the sober handful of those who think hard about educational and cultural problems. Though it suffers a bit from being divided, like Gaul, into three parts, it does reveal the conscious unity of the author's own mind. There are, to begin with, several essays on literary topics—satire in the novel, permanence of critical principles, and so forth. All set forth lucidly and effectively the views of one to whom Aristotle remains the "greatest critic," and for whom a vast amount of contemporary writing is the outcome of "sewerage conditions." The reader may note, if he looks carefully enough, a tendency to drift towards Celtic preoccupations. "Perhaps Homer was a Celt," remarks Father Donnelly in one place, with the result that the present reviewer indulged in a merry chuckle. From literature to education is only a step, because our author believes that the schools (as distinguished from the universities) are right when they teach "art, which is the ability to do, by keeping the class writing and speaking." In the study of the Classics we should "have less pottery and more poetry." There is a very good essay on the "Ideal System of Moral Training"—to my mind, the best in the book, because it manages to make clear the nature of religious motivation in a way that could accomplish a great deal of good. Through the mazes of Father Donnelly's discussion of educational standardization and mental testing I shall not attempt to follow. He is pretty definitely committed to a particular point of view; and, until investigation has succeeded in shedding a great deal more of light upon the whole problem, it may be wise for the mere onlooker to reserve his opinion.

What one misses in both books discussed here, despite their many

¹*Shibboleths*. By Sister Marie Paula, Ph.D. (Benziger Brothers, New York City).

²*Literary Art and Modern Education*. By Francis P. Donnelly, S.J. (P. J. Kenedy and Sons, New York City).

virtues, is a modicum of sympathy with contemporary life. When Father Donnelly argues that Professor Robinson, in declaring that "the future must always be different from the past," is consigning his own books to the past, he seems to me forgetful of one important matter. Past, present and future are all relative terms. The issue depends upon where one happens to be—at what stage of human growth, experience, and necessity. And it may well be true that the modern world has a very vital interest in matters nearer to it than Aristotle. These need not necessarily be wrong. Indeed, they may conceivably have goodness in them. One can decide, it seems to me, only at the expense of being frankly willing to look at the facts impartially.

GEORGE N. SHUSTER.

A NEW SERIES FOR CONVERTS

When these volumes* were placed in my hands for review I confess that I felt a little embarrassed as a layman, with no pretensions to the logical knowledge in dealing with them. However, it happened that the day after they arrived a friend—a priest—came in and asked me for the names of some books for a convert desirous of improving his knowledge of the Church. "Here," I said, "is a new series and a list of what it is to contain. Does that meet your needs?" The subjects he was sure were all right, but what about their treatment? Was that suitable to the ordinary layman's needs? That, at any rate, was a question which I, as a layman, was certainly entitled to answer, and to that question as regards the first three of these books I am making reply here and now.

The first book gives a plain statement, brief but sufficient, of the leading doctrines of the Church, just such a statement as ought to lead the reader to continue his studies of the various matters outlined here in the volumes of this series devoted to their more special explanation. So that here I can reply to my friend: "Yes, this is the kind of book which your man is looking for."

And the same reply may be made about the second of these volumes, for the by no means easy task of dealing with the numerous and important matters related to the Creation in less than one hundred pages has been admirably accomplished. It is now forty-five years since I, being then a young teacher of science, entered the Church. This is precisely the book that I hungered after at that time to settle all sorts of inquiries which rose in my mind. Of course there was nothing of the kind nor could there very well have been, for in

* *An Outline of Catholic Teaching.* By George Smith.—*God the Creator.* By B. V. Miller.—*The Sacramental System.* By C. C. Martindale. (*The Treasury of the Faith Series*, The Macmillan Co., New York City.)

those days the various topics related to evolution, for example, had not been threshed out as they have been since. In fact, there was nothing but Mivart's "Genesis of Species," a very helpful book, but leaving much unsaid which is said in this volume. Here, then, is an excellent summary which ought to be a treasure to anyone whose interest in his Church and its teaching is more than perfunctory.

The same may be said for the third volume, for it answers all sorts of questions which converts especially and lay Catholics generally find propounded by friends outside the Church—questions which are very naturally never put to priests by such unless definitely under instruction. "What do you want with Sacraments at all? Look at the Quakers whom everybody respects—they don't have any, why should you lay such stress upon them? Isn't it a fact that these Sacraments of yours are just the relics of old bits of magic and the like connected with ancient religions? Why do you want a man to come between you and your God? And, if you must have one, how are you to know that he is worthy of such a position? And, if he isn't, doesn't that upset the whole sacramental idea?" These and a host of other matters are adequately attended to in this volume, and I hope my friend's convert correspondent will purchase all these three, for I am quite sure that he will find that they *are* the things he wants.

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Other Recent Publications

Men and Manners in the Days of Christ. Studies and Character Sketches of the First Century. By the Rev. J. P. Arendzen, M.A. (Cantab.), D.Ph., D.D. (B. Herder Book Co., St. Louis, Mo.).

Since 1924 when "The Gospels—Fact, Myth, or Legend" appeared, Dr. Arendzen has written three new books, and all have met with well-deserved success. The work now under notice is a fourth, and it has the same high qualities as its predecessors. Competent both in the field of Scripture and in that of history, the author also knows how to unite scholarship with interest and literary ease. The seventeen essays of the present volume deal with persons and events of the first century, but they have all the attractiveness of short stories or articles on current history.

The first five essays deal with Our Lord, and discuss respectively: the various theories about the date of His Death; the teaching of Christ about the time of His Second Coming; the prefigurement of His sacrifice in those of Abel, Abraham and Melchisedech; the references to John the Baptist, Christ and the Apostles in a recently discovered text of Josephus; the question of Our Lord's human appearance. A good background for a better understanding of the life, activities and writings of St. Paul can be had from the next three essays, which deal with the power and religious influence of the Jews in the Gentile world and with the history and atmos-

phere of Tarsus in the first century. The mysterious Sibylline Oracles are the subject of the three following papers, where the origin and value of the pagan, Jewish and Christian Sibyls are thoroughly studied. The remaining six articles are devoted to five men who were very prominent in intellectual, political and literary life at the time when the twelve Apostles were evangelizing the world—viz., the philosophers Philo, Seneca and Epic-tetus, King Herod Agrippa the First, and Josephus, one of our chief sources for the history of the world in which Christ and the Apostles lived.

All but five of the essays appeared previously as contributions to various reviews, but these earlier papers have been in many instances corrected, modified and enlarged. It was a happy thought to gather them together in book form, and supplement them with the other similar studies that now appear for the first time in print, for Dr. Arendzen's many readers will be glad to have in permanent and convenient form these writings of abiding worth and interest. Those who secure "Men and Manners in the Days of Christ" can promise themselves hours of pleasant reading and useful side-lights that will increase their knowledge of the New Testament and church history.

Tractatus de Sacramentis. Auctore G. Van Noort, Parocho Amstelodamensi. Editionem Quartam Curavit J. P. Verhaar, S. Theol. in Seminario Warmundano Professor. Sumptibus Societatis Anonymæ Pauli Brand, Hilversum in Hollandia.

Dr. Van Noort is well known as the author of eight works on various parts of Apologetics and Dogmatic Theology, all of which have been very favorably received and have gone through several editions. The qualities that have recommended him to so many students of theology are his union of Scholastic clearness and solidity of thought and conciseness and exactness of expression with wide reading of the most recent literature and attention to questions of the present. This work on the Sacraments is distinguished by the same excellences as the earlier treatises, and hence should prove a most serviceable text-book for those who are making their course of theology. The author accommodates himself to the custom of dividing Sacramental Theology between the sciences of Dogmatic, Moral and Pastoral Theology and Liturgics; and hence he omits all but the doctrinal aspects of his subject. The Sacrament of Matrimony is not treated in the two volumes that have appeared, and doubtless there will be a third volume devoted to it.

Evolution Disproved. By Rev. William A. Williams, D.D. (Camden, N. J.).

The author of this work is a Protestant minister, formerly President of Franklin College, Ohio. Starting with the principle that a scientific theory is not possible unless it is reconcilable with many facts, is not probable unless reconcilable with many more facts, and is not certain and proved unless reconcilable with all the facts, the author brings up 50 arguments to show that the evolution of man is not only not proved by the reasons

usually given, but is disproved by a large number of facts with which it cannot be reconciled. The book is written in clear and forceful style, is a strong presentation of the case against the absurdities of Evolutionism, and makes very good use of mathematics and statistics to offset the extravagant estimates that have been made concerning the age of man.

The Life and Times of St. Ambrose. By P. de Labriolle, Professor at the University of Poitiers. Translated from the French by Herbert Wilson. (B. Herder Book Co., St. Louis, Mo.).

Ambrose of Milan was one of the greatest figures of a great century, and his name has always been held in peculiar esteem, both in the East and in the West, on account of his many services rendered to the Church. He gave the death blow to paganism in his debate with the eloquent Symmachus, who argued for the retention of the Statue of Victory as an object of worship at Rome; he triumphed over the intrigues and persecutions of the Arians, who were very powerful at Milan and enjoyed the favor of the Empress Justina; he worked untiringly and successfully for the consolidation of the Christian Empire, and, when occasion required, did not hesitate to defend the rights of morality and of the Church against the imperial rulers themselves. The political life of Ambrose exercised a lasting influence, impressing a Christian spirit upon public life and leading the people to look to the Church as a moral power that protected right against might and defended the lowly against the capricious violence of the powerful. But the Saint was no less distinguished and useful to the Church in matters purely religious. Powerful as a Christian orator, he had special success in bringing back sinners to virtue, and numbered among his converts the great St. Augustine; zealous for religious worship, he introduced into the West the practice of the singing of psalms and hymns by the faithful, and composed some of the famous hymns of the Divine Office; indefatigable as a shepherd of souls, he was constantly occupied in pastoral ministration.

All these features of the life of St. Ambrose are brought out by Professor de Labriolle, to a large extent by means of quotations taken from the Saint's sermons, and letters and other writings. Thus are the events vividly and accurately portrayed, while at the same time the reader is provided with selections from the writings of this Doctor of the Church who has been classed along with Jerome, Augustine and Gregory as one of the four rivers of Paradise. Prof. de Labriolle writes, not as a eulogist, but as an historian: he does not accept what is legendary; he does not approve *en bloc* all the initiatives taken by his subject, but speaks frankly about defects in the works he quotes. Yet, from this study there emerges an attractive figure, endowed with virile and practical gifts, that were carried to the highest point of intensity and enlightenment. This book should be an inspiration to preachers and pastors.

Sancti Thomæ Aquinatis Doctoris Angelici O. P. In Metaphysicam Aristotelis Commentarii. Cura et Studio R. P. Fr. M.-R. Cathala, O.P., S.T.L. Cum Tabula Analytica P.Fr. Chrys. Egan, O.P., S.T.L. Altera Editio attente recognita. (P. Marietti, Turin, Italy).

The Materialists and Pragmatists of our times have pretended to hold Metaphysics in contempt, as if it were useless and opposed to the progress of the natural sciences; nay, they have even considered it as a mental disease inherited from the ancients, from which mankind needed to be rescued. The immortal Aristotle, in the very beginning of his "Metaphysics," has refuted such insane ideas by showing that the *Philosophia prima* is the end and terminus of that natural desire to know which moves and urges man to pursue his studies and investigations back to the primal causes of things.

Little wonder, then, that men of our times, though distinguished for erudition and scholarly labor, have often wandered far astray in matters of philosophy and have condemned themselves to efforts that are not merely useless, but harmful. For, if the very notion of philosophy is not known, or is denied or despised, and if one is so vain as to disdain all that was taught before him and to aim at bounding all truth within the compass of his own genius, little can be hoped for from studies, however arduous and sincere, which have strayed so far from the right path at the very outset. Not from lovers of novelty who start with their own imaginings and end in confusion, but from lovers of truth who lay solid foundations and rear an edifice of knowledge that is both vast and coherent, should inquirers after wisdom take their lessons. Aristotle, the greatest philosopher of antiquity, and Aquinas, his counterpart in Christian times, are the two teachers whom the thinkers of our times most need.

But it is not only in the realm of philosophy that a sound metaphysics is so necessary; it is necessary also in the realm of theology. For the service that reason renders to sacred doctrine must needs be constant and manifold. An example of the serious consequences which a neglect of sound philosophy produces in theology is found in Modernism, whose errors sprang in large part from ignorance of Scholastic teaching.

Having before our minds, then, the great importance of Aristotle's "Metaphysics," both to the philosopher and to the theologian, we cannot but welcome the new edition which Fr. Cathala has made of St. Thomas' celebrated Commentary on the first twelve books of that work. The final critical edition of the "Commentaria in Metaphysicam Aristotelis" will form a part of the great Leonine Edition of St. Thomas; but, since its appearance cannot be expected for many years, the present carefully prepared work will enable the student to consult with ease what is one of the greatest classics of philosophical literature, if it is not easily the greatest. The Analytical Table added to this volume, prepared by Bartholomew de Spina (1588) but much perfected for the present edition by Fr. Chrystostom Egan, O.P., gives a reference for all the chief philosophical terms and philosophers mentioned in the text and comment, and, therefore, adds greatly to the serviceability of the volume.

Compendium Liturgiæ Sacræ Juxta Ritum Romanum in Missæ Celebratione et Officii Recitatione. Auctore Joseph Aertnys, C.S.S.R. Editio Nona Novo Missali Et Recentissimis S.R.C. Decretis Accomodata a J.M. Plumy, C.S.S.R. (P. Marietti, Turin, Italy).

Fr. Aertnys' work, which first appeared in 1895, has received ever since

such a warm reception from the clergy and from seminarians that almost every second year a new edition has been called for. Fr. Pluym has now revised this well-known work, in order to bring it into conformity with the most recent rubrical ordinances and liturgical decisions. He has succeeded so well that this new explanation of the ceremonies of the Mass and the rubrics of the Office retains all the merits of its predecessor, and continues to deserve the same appreciation.

Infallibility. By the Rev. Vincent McNabb, O.P. (B. Herder Book Co., St. Louis, Mo.).

One of the chief stumbling blocks in the way of a return of non-Catholics to the communion of Rome is that they fail to recognize the necessity of the doctrine of Infallibility, or misapprehend its meaning, or find themselves unable to reconcile with it certain philosophical or historical suppositions. Nevertheless, even those outside the Church who are working earnestly for reunion, as it is called, see that Infallibility is the all-important subject whenever they would approach the Catholic Church with a view to agreement. Thus it happened that almost a quarter of a century ago Fr. McNabb was asked by Fr. Francis of Graymoor, then a High Church Anglican, to prepare for *The Lamp* a series of articles explanatory of the various phases of Infallibility that are most interesting to sincere inquirers outside the Church. Those articles treated briefly, and yet with sufficient clearness and amplitude, the proofs for Infallibility, and its nature, object and subject; they also answered in brief but convincingly the objections offered against the doctrine whether *a priori* or *a posteriori*. They were well received by Anglicans with Catholic leanings, and it was at the suggestion and with the help of some of these that they were published in book form.

And now, after an interval of 22 years, the author at the request of many has prepared a second edition. The book reappears very opportunely at this time, when reunion is being so much discussed and so many efforts are being made for its accomplishment, for a clear and reliable and cogent exposition of the dogma of Infallibility, such as Fr. McNabb has made, is a prime requisite for those who would understand the position of the Catholic Church in this momentous question.

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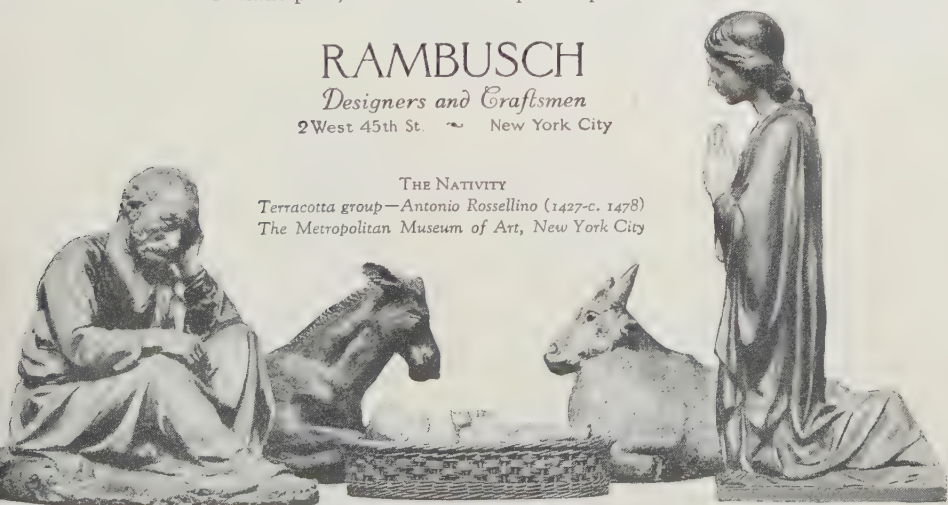
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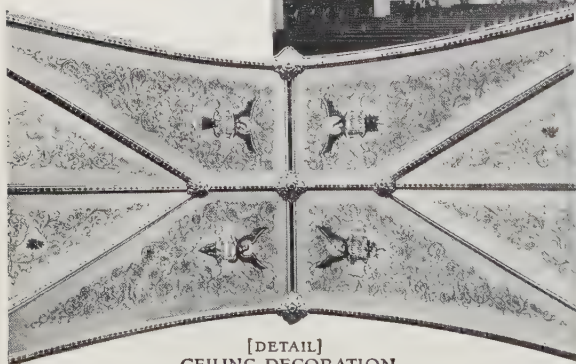
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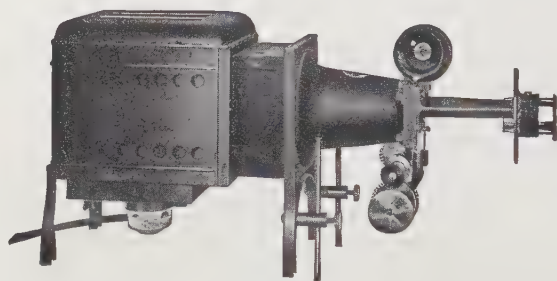
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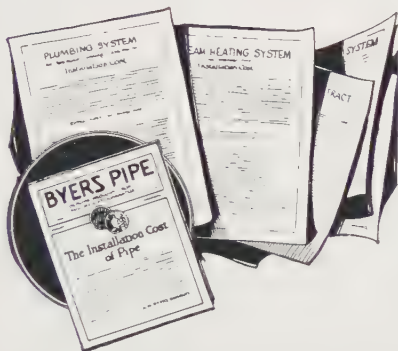
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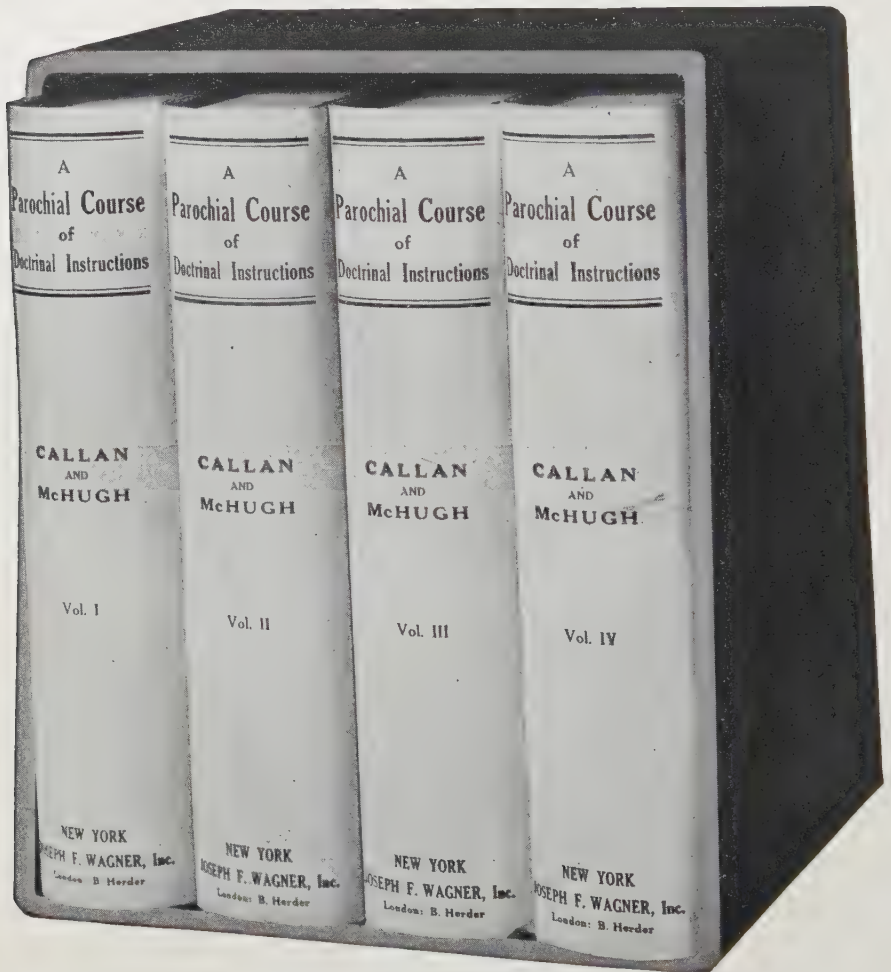
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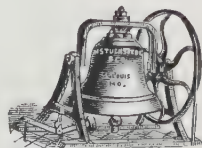
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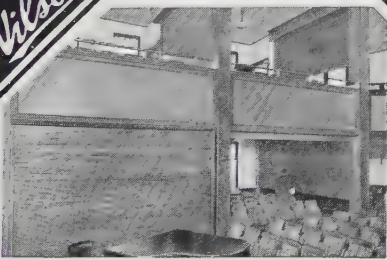
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A Review of Dr. Leo F. Miller's new "HISTORY OF PHILOSOPHY"

by

CHARLES BRUEHL, D.D.

The *leitmotif* that runs through Father Miller's new work on philosophy* and stamps it with a personality all its own, is the conviction that there is a well observable continuity in human speculation, and that philosophical thought depends on life in general. Truth as well as error has its historical antecedents and its consistent organic development. Both also stand in the most intimate relation to the totality of human experience. This conception brings unity into what at first would seem a chaotic mass of unrelated facts, bewildering in their variety and confusing in their multiplicity. It likewise invests philosophy with a practical human interest, and strips it of that appearance of academic aloofness which in the eyes of many has thoroughly discredited it. The results of this unifying interpretation of philosophical thought are reflected in the perspicuous order and the organic arrangement of the subject-matter so strikingly evident on every page of the book and so helpful to the student.

The philosophical problems which have vexed the human mind, and of which different ages have essayed different solutions, cannot be rightly understood unless they are placed in their proper historical setting. The historical background is essential to the full comprehension of any philosophical system. The study of the history of philosophy, therefore, is indispensable in the philosophical curriculum. Though in theory this is generally admitted, practice does not always conform to theory, and perhaps in most of our Catholic colleges the historical phase of the study of philosophy is not sufficiently emphasized. This neglect has a twofold disadvantage: it deprives the study of philosophy of much of its charm, and makes a deeper insight into its problems impossible. The study of philosophy would be vitalized and fructified, if greater stress were laid on the historical aspects of the subject. A reconstruction of the philosophical course along genetic lines would seem very desirable to many experienced teachers. Wherever such a reorganization is attempted, Dr. Miller's up-to-date text will undoubtedly receive due consideration.

In this work we really see philosophy grow. With a real fascination we watch its evolution through the ages. We observe how each

* *A History of Philosophy*. By Leo F. Miller, D.D. With an Introduction by Moorhouse F. X. Millar, S. J. Price, \$3.00 net. (J. F. Wagner, Inc., New York City).

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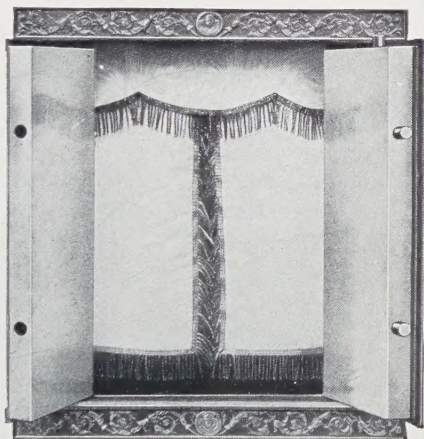
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